

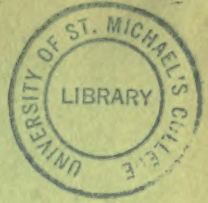
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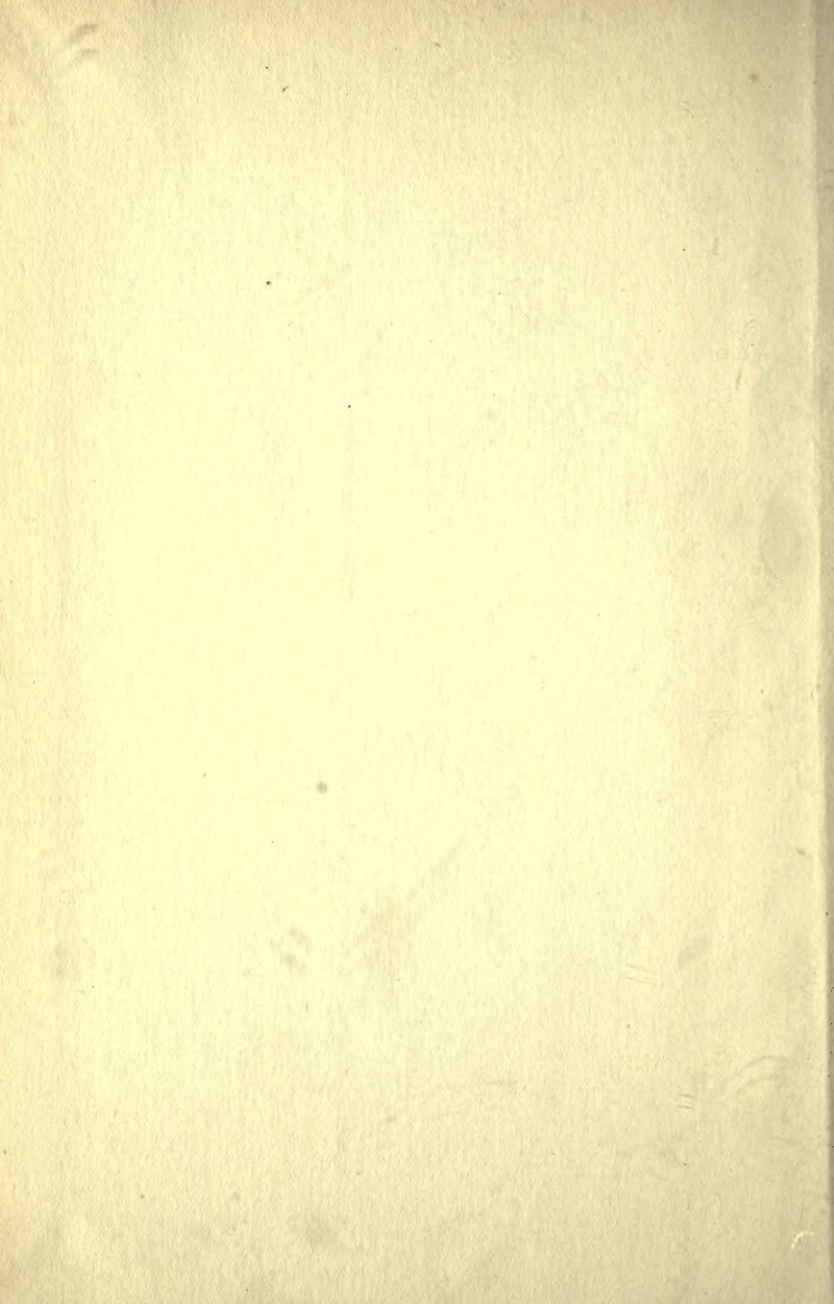
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The Two Swords

— . . . —
Some Books for Catholics

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The Catholic Mind

SEMI-MONTHLY

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THE CATHOLIC MIND

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The Two Swords

G. T. EBERLE, S.J.

Rebellion, when successful, soon glosses itself over with the thin veneer of respectability. When Mother Eddy first conceived the golden idea of Christian Science and, Lutherlike, began in Boston a religious rebellion against all Protestantism, she quickly gathered around her a circle of strong-minded esoterics. At first, indeed, her language was crude and cryptic, her writings lacked both moderation and refinement, her sect was frowned down upon by the Mayflowers of Boston as decidedly wanting in the cardinal virtue of respectability. The prophetess herself became the victim of the humorist, and Mark Twain wrote a clever article in a popular monthly holding up to public derision her incoherent utterances. But as the number of Eddyites increased and came to include persons of wealth, Mother Eddy being a capitalist, employed the services of a corps of skilful authors to make Christian Science a thing of respectability by writing around it a philosophy and a theology. Success had made Christian Science respectable.

Now our interest in this incident is limited to this: history was repeating itself. It will be remembered that the preaching of the sixteenth-century innovators was also, as a rule, coarse and violent and vulgar at the outset. But Protestantism had to follow the law of respectability. Success raised up a host of historians and philosophers and theologians, who set to work with right good will to clothe the naked bones of rebellion. Like

the Carranzista Constitution of Mexico, the system they evolved is built up around the central idea of protest. Bluntly stated their first and fundamental protestation amounts to this: the past, and more especially the immediate past of Christianity, the Middle Ages, is all wrong. Given this prime postulate, the Middle Ages gloom into the Dark Ages, the Popes become antichrists, the Church the oppressor and enslaver of the State. The princes of the Middle Ages, particularly the German rulers of the type of Henry IV, who caused the Popes constant annoyance, are hailed as the advance champions of modern liberty and progress, while the Popes are accused of the boundless ambition to usurp all temporal power and become the monarchs of the world.

It is happily true that in our time many influences are at work to destroy this false opinion. The careful studies of many fair-minded historians outside the Church, the writings of Catholic apologists now found in so many public libraries and, above all, the steady stream of tourists to Europe from this country just prior to the war, and their education in medieval art and architecture could not fail to give the lie to the general charge of darkness in the Middle Ages. But perhaps the gravest hindrance to a right understanding of the political institutions of these times is our modern idea of the State. Unfortunately, the logical development of sixteenth-century principles led to this, that our civilization which sprang from Christianity was utterly cut off and estranged from its origin, the Church.

Absolute divorce and separation of Church and State, a political maxim so prevalent today, necessarily makes the mediæval State an almost insoluble riddle. By the unscientific application of this thoroughly modern prin-

ciple to the Middle Ages, where it finds no place, is it any wonder that non-Catholics are at a loss to explain upon what grounds, for example, councils and popes intervened in the affairs of princes and kings? Logically, the mildest conclusion they can reach is that the Church was the usurper of the rights of the State, while their attitude toward the Catholic Church of today is naturally one of dislike and suspicion.

The tactics of historians who have attacked the Middle Ages may be reduced to two methods, the inductive method and the laboratory method. The former consists in this: all the evils and abuses of the Middle Ages that are in reality spread over many centuries of the Church's history are closely packed together within a few pages and then follows the inevitable eulogy upon that hero of the sixteenth century who first dared to unshackle the fetters that bound State to Church. Now this threadbare method of vilification, though it may at times still deceive the unwary, hardly satisfies the learned world of today. But it is a method too highly popularized by the soap-box orator and by "yellow" journalism to be respectable, so consequently it is now generally recognized by its true name, libel.

The second method, the laboratory method, since it carries with it all the pomp and circumstance of scientific research and labor and learning now finds a far wider vogue. For to employ this method requires qualifications. One must have more than a smattering of Latin, and above all, an imagination. It consists, briefly, in studying Papal documents through the microscope of prejudice, the basic prejudice that the entrance of religious considerations into affairs of State is never under any pos-

sible set of circumstances justifiable, no, not even if the salvation of men's souls be involved in the issue. Utterly ignoring then the living principles that governed the union of Church and State in the Middle Ages, the laboratory historians arrive at conclusions truly astounding. In every admonition of the Pope to civil rulers they read a declaration of war, the ghost of Hildebrand appears in every Papal Bull. Every council becomes a conspiracy against the State. The Popes are as ambitious as the Caesar whom Brutus slew, "Canossa!" hissed through the teeth, is the classic term to denote any success of the Holy Father in his dealings with Christian princes.

Now comes the practical question: how are we to explain the conduct of popes and councils in the Middle Ages? How justify their actions to prejudiced minds? Surely, not by pronouncing eulogies, however well-merited, upon the medieval States and pointing to the tremendous good they produced, for the answer will be that the good in them prevailed in spite of Papal abuses. While it is true this method has been used of late years with great success by Catholic writers, its main purpose seems to be to lift the veil of darkness from these centuries rather than to explain the relations of State and Church. Certainly, to irritate an adversary armed with a Papal Bull by attempting to show him the true significance of the Latin text would be to court disaster. The only logical and satisfactory method is to begin as it were *ab ovo*, to establish for those outside the Church the basic principles underlying the Christian ideal of the State and how from this ideal there came as a logical development the union of Church and State. Once these principles have been clearly laid down our adversary may indeed dispute their truth, but he can no longer blindly condemn

any Pope, who as their recognized champion and guardian, fought for their observance.

Now, it must be remembered, the question of the relations of Church and State does not begin with the Middle Ages. It came in with Christianity itself. The Apostle forbade the Faithful to carry their causes before heathen judges. Later on the Church forbade them to accept civil offices. St. Paul and the Popes did not forget that obedience to the civil law had been inculcated by Christ in the words: "Render to Caesar the things that are Caesar's," they merely insisted as occasion required upon the limitation, "and to God the things that are God's." The civil law, therefore, is binding only when in accord with the natural law, or when not in conflict with the Divine positive law. Of course the carrying out of this precept involved centuries of persecution for the early Church, it meant the catacombs and the martyrs, but the reward was the spiritual conquest of the old pagan Empire and the beginning of the Christian State under Constantine.

Now just what is this Christian idea of the State? It is based upon the superiority of the supernatural over the natural, the eternal over the temporal. Man has one ultimate purpose of existence, eternal happiness in a future life, but a twofold proximate purpose, the first to earn his title to eternal happiness, the second to attain to a measure of temporal happiness consistent with the prior proximate purpose. Accordingly, the dominating purpose of man's present existence must be to earn his title to eternal salvation; for that, if needs be, he must rationally sacrifice its temporal happiness. It follows from this that the mission of the Church is higher in the order of Divine Providence and of righteous human

endeavor than that of the State. Hence, in case of direct collision of the two, God's will and man's need require that the guardian of the lower purpose, the State, should yield. The Christian, therefore, finds himself a member of two distinct perfect societies, each independent within its own sphere, but to the Church belongs, as the higher power, the right of way in the case of a collision of rights. The State, a natural institution, derives its charter of rights from the natural law; the Church, a positive institution, has its charter from its founder, Christ, the Son of God, who instituted it in the form of a monarchy giving to Peter the supreme power of the keys of the Kingdom of Heaven.

Strangely enough the union of Church and State owed its origin in the fourth century to a portent and ended in the sixteenth century in a rebellion. Its first great advocate was the soldier, Constantine, its first great adversary, the monk, Luther. It was the work of centuries, of course, to develop this union of Church and State, but it advanced steadily, step by step, with each advance of Christendom. For its first requisite is that the State in which it is to exist be thoroughly Christian, that the vast majority of its subjects profess the Faith and use the Church's form of Divine worship. When this condition is fulfilled and ruler and people alike accept as a guide to their conduct the principles of Christianity, then the logical outgrowth is bound to be a perfect and harmonious union of Church and State. For the Christian ruler who realizes the exalted mission of the Church will find it his highest duty to make her worship the worship of the State, to protect her and enact no laws to her hurt, in a word, to take all just and requisite measures to forward the Divinely appointed worship of the Church.

This is precisely what happened in the Middle Ages. The Church, because she was Divine, did not perish with the old Roman civilization. No, she faced the sturdy barbarians of the North with the sword of the spirit, taught them the arts of civilization, instructed them in the eternal truths of salvation, and they in their turn held bishops and clergy in honor, sought their guidance in the temporal affairs of state, and their protection against the tyranny and oppression of princes. The Pope became the father of Christendom, the champion of justice, the arbiter of international disputes, the bulwark against Islam.

Given the Christian idea of the State and the consequent union of Church and State, there logically follows a set of practical guiding principles of union. These principles it became the task of churchmen and statesmen to evolve and popularize. In this abstract form they are to be discovered in the works of medieval theologians and jurists, while their application to the life of the people is found in the constitutions of states, the dynastic laws, and in the decrees of councils and popes. Throughout all Europe, in Germany, Spain, France and England, in all matters not purely temporal, civil legislation closely adhered to the canon law of the Church. The civics popularly taught in the Middle Ages was the science of the two swords of the Gospel. Imagine a monk in a monastery school of the thirteenth century catechizing his homespun pupils in the principles governing the relations of Church and State. He would, perhaps, begin thus:

To promote man's interests God has given to man two swords, the one spiritual, the other temporal. The Church is the wielder of the spiritual sword, the State

of the temporal sword. Now, swords are deadly weapons, but these swords were fashioned to fight for man, not against him. God never intended these two swords to be crossed in hostile strife, and so to insure their proper use, Church and State have, in friendly fashion, agreed upon a perfect set of rules. These rules are very simple and can be reduced to three headings: independence, subordination and cooperation.

Mark well the rules of independence: Church and State are both sovereign and independent in their respective spheres and both have a strict claim, binding in the conscience of subjects, of obedience to law. The Church, therefore, has no power over civil legislation in matters purely secular, nor has the State authority over spiritual matters or spiritual persons as such, that is, apart from those feudal obligations actually contracted by the clergy. King as well as peasant is subject to the laws of his country in secular matters and to the laws of the State in matters spiritual.

The rules of subordination are no less brief. Since the salvation of the human soul is above all other things important, the spiritual order is superior to the secular order. State laws, therefore, out of harmony with the laws of God and of the Church have no binding force. Nay, more, when there is question of sin or salvation, the Pope has the right and the duty, and this right is amply provided for in international and constitutional law, to interfere with kings, laws or institutions.

Finally, there are the rules of cooperation. The State when called upon must protect the Church, while the Church, in her turn, must employ her immense moral influence to foster obedience to civil law. As a pledge of his good faith, king and emperor, when taking the

coronation oath, swear to defend the rights of the Church. Further, to insure peace and prevent revolution in the State, the excommunication of a ruler for his personal crimes, a purely spiritual measure, may be followed after a lapse of time, by civil effects and punishments according to the laws of the State. Lastly, difficulties between Church and State are to be settled by amicable agreement. These, surely, are the principles the monk would emphasize.

The world today is apt to wonder at this power of the Popes to depose temporal rulers. But we must remember that it was based upon a universally recognized international law which had its deeper root in the public opinion of the time. This public opinion favored the Popes not as has been charged, through religious awe and superstition. No, it was an enlightened public opinion founded upon the historical character and office of the Popes. The people remembered with affection that the Pope had ever been the unfailing champion of their rights and liberties against the too frequent tyranny and oppression of kings. They turned to him not through fear, but from an instinct of self-preservation. However much the enemies of the Church have misunderstood this power in the past, they are simply compelled to admit today, in view of current events, that it was a far safer and saner method than its modern substitute, revolution. It is hardly necessary to stress the fact that the principles governing the relations of Church and State were universally accepted in the Middle Ages. They were living principles, the law of the land. King or emperor, through pride or passion or ambition, might indeed rebel against them for a time, but he never seriously denied them.

Now it is in the light of these principles that the his-

torian must judge the Middle Ages. No one today would think of applying medieval laws to the modern State; neither is it just or scientific to judge the Middle Ages by modern standards. It was ignorance and a lamentable lack of scholarship that led historians to make the sweeping charges that the Popes tried to subject to themselves the kingdoms of the world. Newly imbued with sixteenth-century ideas of Church and State, ideas utterly foreign to the Middle Ages, these men rashly pronounced harsh sentence upon the conduct of the Popes. Had these historians been fair enough to judge them by the standards of the times in which they lived, they might, indeed, have mourned and lamented over their too Christian ideals and principles, but instead of the inevitable phillipic we should have had more eulogies. A criminal in the United States is not tried by a foreign code, the laws of Mesopotamia or China or Iceland, why then apply the standards of the twentieth century to Gregory VII of the eleventh century. This, then, is our charge against many modern historians, they have sacrificed the principles of their art to prejudice; they have judged the Popes by foreign laws.

Comparisons are proverbially odious, and besides just now it would require the lash of a satirist or the mallet of an iconoclast to do justice to a comparison of the principles of the Ages of Faith and the Protestant principles that grew out of the sixteenth century. For today the nations of the world face one another in the trenches of Europe, Asia and Africa. It is a barbarous war, there is no truce of God; it is a ruthless war, there is no chosen umpire to forbid the use of weapons too murderous; it is a hopeless war, there is no judge or tribunal to settle with authority the questions at issue; in a word,

there is no recognized prince of peace in the world today. Yet all these things existed in the Middle Ages: was that a calamity? Today the cult of progress and humanity has utterly failed and men are so hungry for God that they introduce theology in their novels. Today's best-seller is the novel of a man who thinks he has discovered God. In the Middle Ages men knew God so well that they loved Him. The very peasant in the fields was a theologian: was that a calamity? In its hour of deep affliction the world sighs for a prince of peace. With an eagerness and respect and reverence that a few years ago would have been deemed impossible, men listen to the calm, impartial proposals of Benedict XV. Catholics in this war have once again incontestably proven their patriotism. Surely, their prayer that the Vicar of Christ may be recognized for what he truly is, the Prince of Peace, will no longer be suspected—at least, in our own country.

Over fifty years ago a Catholic historian penned a few lines that today read like a prophecy. "The organization of mankind," writes Hergenroether, "will never be complete without an international tribunal provided with powers of coercion. Truly an age which is content with an artificial balance of power in politics, while the most solemn treaties are despised and violated, which is forced to endure a state of war or a state of armed peace, consuming the very marrow of the nations, which even amid the mightiest social tempests, persists in holding politics aloof from religion and morality, and is ever hastening on towards terrible catastrophes, such an age has, indeed, no right to look down with insolence upon the principles and the practices of the Middle Ages."

Some Novels for Catholic Readers

COMPILED BY JOHN C. REVILLE, S.J.

The list of books begun in this number of the CATHOLIC MIND does not pretend to be exhaustive. Its purpose is to supply our readers with a selection of books representing every department of literature, fiction, history, apologetics, asceticism, sociology, poetry, biography, philosophy, Biblical study, travel, art, etc. The standard chosen is that the works be fairly representative of their class, sound in doctrine and in the moral they teach, interesting, popular, of easy and ready access by the general reader. Only works written in English or such as have been translated into English have been admitted. The list might easily have been indefinitely enlarged. Quality rather than number has been the standard followed. It is possible that the prices indicated from the latest lists of publishers and their agents may have been recently increased.

AUSTEN, JANE:

Mansfield Park	Macmillan, \$1.25
Northanger Abbey	" \$1.50
Pride and Prejudice.....	" \$1.25
Sense and Sensibility.....	" \$1.25

These novels were greatly admired by Cardinal Newman. They are healthy in tone, simple and natural in style. The characters are those of every-day people and drawn to the life without exaggeration.

AVELING, FRANCIS:

Arnoul the Englishman.....Benziger, \$1.50

A picture of England and France under Henry III and

St. Louis respectively. The life and strife of the University of Paris together with the figure of St. Thomas Aquinas are admirably drawn.

AYSCOUGH, JOHN (Rt. Rev. Mgr. Bickerstaffe-Drew):

Dromina	Benziger, \$1.50
Faustula	" \$1.35
Hurdcott	Herder, \$1.50
Mezzogiorno	" \$1.50
San Celestino	Putnam, \$1.50

John Ayscough is one of the most clever and original of our Catholic novelists. His charm and power lie in the development, analysis and illustration of the interactions between reason and revelation, the natural and the supernatural, this world and the next, God and His creatures. "San Celestino," the life-story of the hermit-Pope, St. Celestine V, is spiritual enough to be read in a convent refectory, yet may compel by mere human interest and grace of style the interest of the worldling.

BACHELLER, IRVING:

The Light in the Clearing.....Bobbs, Merrill, \$1.50

A good American tale of the North Country. President Van Buren and Silas Wright figure in the plot.

BANIM, JOHN:

The Boyne Water.....Benziger, \$0.75

A stirring tale of the Williamite and Stuart wars in Ireland, ending with the Treaty of Limerick. Sarsfield, Walker, Carolan, "Galloping" O'Hogan, William of Orange and King James II mingle in the action. The standpoint is Catholic and Jacobite.

BANIM, MICHAEL:

Father ConnellDuffy, \$0.75

A sympathetic picture of a simple but heroic Irish parish priest, recalling in some ways "My New Curate" of Canon Sheehan. The death of Father Connell at the feet of the Viceroy, as he tries to save a condemned man, is a pathetic and dramatic scene.

BARLOW, JANE:

At the Back of the Beyond.....	Dodd, Mead,	\$1.50
A Creel of Irish Stories.....	“ “	\$1.25
The Founding of Fortunes.....	“ “	\$1.50

All marked by delicate and quiet humor, and by sympathy with and understanding of the Irish people.

BARRIE, JAMES M.:

The Little Minister	Crowell,	\$0.60
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Bright, with racy and cheery Scotch humor.

BARRY, WILLIAM:

Arden Massiter	Unwin,	6 s.
Dayspring	“	6 s.
The New Antigone.....	Macmillan,	\$3.00
The Two Standards	Century,	\$1.50
The Wizard's Knot.....	Unwin,	6 s.

In these novels plot and character are subordinate to the discussion of religious and philosophical problems. But the lack of strong romantic interest is largely compensated for by the noble thought and the glowing style of the author. Hippolyta Valence in the “New Antigone” is a figure of great spiritual beauty.

BAZIN, RENÉ:

Autumn Glory	Jarrold,	6 s.
Davidée Birot	Benziger,	\$1.25
The Barrier	“	\$1.25
The Coming Harvest	“	\$1.25
The Oberlé (Children of Alsace).....	Holt,	\$0.45
Redemption	Scribner,	\$1.25
This My Son	“	\$1.25

Sound Catholic doctrine, perfection of form, keen insight into character and motive, strong but subdued dramatic power and interest of the story mark these works of the great French Catholic novelist. Added force is given to them from the clear understanding and presentation of the social and religious questions of the day.

BELLOC, HILAIRE:

A Change in the Cabinet.....Methuen, 6 s.

Mr. Clutterbuck's ElectionNash, 6 s.

Pongo and the Bull.....Constable, 6 s.

Clever and caustic skits on professional politics, and the pretentious vulgarity of industrial civilization.

BENNETT, ARNOLD:

A Great ManDoran, \$1.20

A satire on the military tastes of the majority.

BENSON, ROBERT HUGH:

An Average Man.....Kenedy, \$1.35

By What Authority?.....Benziger, \$1.25

Come Rack! Come Rope!.....Kenedy, \$1.35

History of Richard R  ynal, Solitary....Herder, \$1.35

The ConventionalistsBenziger, \$1.50

The Coward " \$1.50

The Dawn of All..... " \$1.50

Initiation " \$1.50

The King's Achievement " \$1.50

LonelinessKenedy, \$1.50

None Other GodsBenziger, \$1.50

Oddsfish! " \$1.50

The novels of Mgr. Benson should be familiar to every Catholic reader. The historical novels such as "The King's Achievement," "By What Authority?" "Come Rack! Come Rope!" "Oddsfish!" in which he paints the sufferings and the heroism of the English Catholics under Henry VIII, Elizabeth and Charles II are full of dramatic movement and power. "An Average Man," "Initiation," "Loneliness" are studies of souls in conflict, while "The Coward" and "The Sentimentalists" portray certain psychological manifestations and conditions.

BLACK, WILLIAM :

A Princess of Thule.....Harper, \$1.25

How the love of a noble, sincere and unaffected woman makes a man at last of a weak and pleasure-loving husband.

BLACKMORE, RICHARD DODDERIDGE :

Lorna DooneCrowell, \$1.50

One of the great novels in the language, a story of Exmoor in the days of the Stuarts.

BLUNDELL, MRS. FRANCIS (M. E. Francis) :

Flander's WidowLongmans, \$1.50

Dark RosaleenKenedy, \$1.25

Miss ErinBenziger, \$1.25

The Pastorals of Dorset..... " \$1.50

Yeoman FleetwoodLongmans, \$1.50

All these tales and sketches are marked by delicacy of sentiment and style. Country life is presented with the skill of an expert. "Dark Rosaleen" is a forcible and dramatic presentation of the religious and social conditions in Ireland today.

BOLANDEN, CONRAD VON :

BerthaBenziger, \$0.75

Romance of the days of struggle between Henry IV of Germany and Pope St. Gregory VII.

BORDEAUX, HENRY :

The Fear of Living.....Dutton, \$1.35

The Parting of the Ways....Houghton, Mifflin, \$1.20

Strong novels with a purpose, and stirring the reader to a sense of duty and responsibility.

BOURGET, PAUL :

The Night Cometh.....Putnam, \$1.50

This novel presents a dramatic and true picture of the attitude of the unbeliever and the Christian face to face with death.

BOYCE, JOHN :

The Spaewife Church Supply, \$1.50
 A tale of the days of Queen Elizabeth. Alice Wentworth and Roger O'Brien are finely drawn and are worth knowing.

BRACKEL, VON F. :

The Circuit Rider's Daughter Benziger, \$0.50
 Full of incident and interest.

BRESCIANI, A. :

Lorenzo Benziger, \$0.75
 A historical tale of the time of Pope Pius VII's captivity, 1812-1814.

CABLE, GEORGE W. :

The Grandissimes Scribner, \$1.50
Dr. Sevier " \$1.50
 Sympathetic sketches of Creole ways and society. The first, romance, realism and tragedy; the second, a colorful picture of old New Orleans before the Civil War.

CADDELL, CECILIA A. :

Wild Times Benziger, \$1.25
 Sufferings of English Catholics under Elizabeth.

CARBERY, ETHNA :

The Passionate Hearts Gill, 2 s.
 The scene is laid in the glens and on the coasts of Donegal; the story that of a pure and noble love told in beautiful and refined language.

CARMICHAEL, MONTGOMERY :

John William Walshe Benziger, \$2.25
 Fiction so admirably presented that it is almost impossible to persuade oneself that it is not fact.

CASTLE, AGNES AND EGERTON :

Hope of the House Appleton, \$1.35
House of Romance Stokes, \$1.50

- Incomparable BellairsStokes, \$1.50
Pride of JennicoMacmillan, \$1.50
Rose of the World.....Stokes, \$1.50
Wolf-LureAppleton, \$1.50

Rousing calls to fight clean.

CERVANTES SAAVEDRA, MIGUEL DE:

- Don Quixote de La Mancha.....Crowell, \$1.25
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A wonderful combination of wit, humor, pathos. With the
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To be continued in the February 8 issue of the CATHOLIC MIND.

No Small Stir

WHAT THE POPE REALLY SAID ABOUT THE GREAT WAR

BY "DIPLOMATICUS," A MEMBER OF THE
ANGLICAN CHURCH

"Now, as soon as it was day, there was no small stir among the soldiers, what was become of Peter."—Acts xii:18.

(Reprinted with the kind permission of the Society of SS. Peter and Paul, London.)

A FEW weeks after the outbreak of the European war it was possible to buy in London from street-hawkers and religious tract-sellers ingenious pamphlets offering to prove that the times of distress foretold in the Apocalypse were at hand. Thus the "beast full of names and blasphemy, having seven heads and ten horns" was, if we remember rightly, the German Emperor with his tributary States and Allies, while the woman sitting upon the beast and "drunken with the blood of the Saints" was the Papacy, partner in Germany's iniquities.

This conjunction of two Powers, who seemed *prima facie* to have nothing to do with each other, at first surprised the reader and then made him smile. It was indeed hard to be angry with productions which had the quaintness of "Milestones" and other comedies of the crinoline epoch. Was it possible that the age of Dr. Cumming and Mr. Gosse the elder had not passed away completely after all? Wise readers did not burn these tracts; they put them on a shelf with other literary curiosities.

But, as the weeks of the war became months, and the months lengthened into years, something rather like the

chupatti movement that preceded the Indian Mutiny began to make itself felt in the countries of the Allies and especially in England. It was no longer necessary to go to obscure religious fanatics to be told that the Pope, the old "triple tyrant," was necessarily in the service of the enemy. The crimes of the Papacy were beginning to be on everybody's lips, and it was plain that we were once more in face of what the vernacular has taught us to call a "stunt." "The pro-German Vatican!" was aspiring to take the place of "Business as Usual!" "Single Men First!" and other earlier war-cries. Liberal Deans proclaimed it with melancholy satisfaction; Guild Socialists distractedly deplored it; even Anglo-Catholic priests, to the horror of their flocks, preached sermons on it, and afterwards printed them. Experts in foreign politics reminded us in reviews that they had always said so; free-thinking associations circularized a Europe that might be in danger of forgetting it; High Church organs apologized to their correspondents because for a moment they had seemed to doubt it. One long lamentation assailed the ear all day. It was like being button-holed by some voluble individual, and forced to give heed to the following discourse:

"Isn't it shocking that the Pope is so pro-German? It's the old idea of the Holy Roman Empire again. His fearful personal ambition makes him want to lay all Europe at the feet of the Austrian Kaiser. And when I say Austria, of course I mean Germany—they're the same thing today, aren't they? Wilhelm is simply dying to be Holy Roman Emperor. I know he calls himself a Protestant, but he paid several visits to the Vatican before the war, and that *proves* he is thinking of turning Catholic. The Pope is really bound to support him because the Papacy supports despotism everywhere. Look how it has always fought against the Russian Church and the authority of the Tsar! We know, of course, what the Pope thinks of us, and as for poor Italy he wants to tear her to pieces and reign over the whole peninsula as he used to before eighteen hundred and something or other.

What's that you say? 'The Papacy is neutral in this war?' *It is*: that's the shame of it. The greatest moral crisis in history, and the Pope daren't take sides! He never even stopped the German army from marching into Belgium. Don't you know that the Vatican Council made him infallible in all things?—(aside) I wonder if you'll swallow that?—Well, he certainly hasn't shown much infallibility this time, has he? He stands apart and does nothing, and I hope that it'll teach everyone not to put up with any more of his interference in politics."

We hope the exponents of views similar to these will not think us too unfair. Honestly, we have never yet read any statement of their case that seemed to us much less incoherent. We exonerate entirely the many people who have been misled by those who might have had access, had they cared, to the real sources of evidence. Neither do we wish to press hardly on those whose patriotic apprehensions made them for a time incapable of balancing evidence. In fact, instead of blaming anybody, we propose to straighten out the Anti-Papalist's tangled skein of allegations and judge of each, dispassionately, on its merits. For this purpose the charges may be summarized as follows: (1) The Pope had no right to remain neutral in the present conflict. (2) Even if we pardon his neutrality, we have still to complain that it was a neutrality unfavorable to the Allies and favorable to the Central Powers. In particular the Vatican has shut its eyes to the wrong done to Belgium and (3) has plotted against Italy. (4) The Vatican is intriguing to restore the Holy Roman Empire. (5) The ideals of the Vatican are essentially in harmony with the theories of Prussia, and essentially in discord with the policy and maxims of the Entente. Keeping, so far as the argument will allow, to the above order, we will proceed to discuss these statements one by one.

1. THE NEUTRALITY OF THE HOLY SEE

The Roman Pontiff is the supreme head of a great religious communion, the members of which live dis-

persed among all the nations of the earth. There is no State of any importance today which does not count numerous Roman Catholics among its subjects. It follows that if the Pope in policy or war were to support any one Power or group of Powers against their opponents, he would be favoring one section of the Church at the expense of another.

It can scarcely, therefore, need argument to prove that at all times political neutrality is required of the Holy See, on grounds of elementary justice, not to say necessity. An exception may be imagined in the case of a *religious* war, i. e. a war in which the rights or existence of Catholicism as such were at stake. The present conflict, however, is not of that nature. It would show too great an ignorance of political realities to imagine that the Central Empires went to war for or against the Catholic Church, or for any purpose other than the acquisition of territory. As for the Entente, Protestant and anti-clerical influences have fortunately not succeeded so far in making the crusade against Prussianism a campaign against the Catholic religion. We may, then, dismiss the notion that this is a religious war, and assert that it is in consequence a struggle of the kind in which neutrality is demanded by the principles of the Holy See.

But this conclusion fails to satisfy all objectors. We are often reminded that in the Middle Ages the Popes were in some sense the arbiters of right and wrong in Europe. "Who," it is asked, "is better fitted to vindicate justice than the head of the largest and most powerful of the Christian communities? Even if no religious principle is at stake, morality has at least been outraged by Germany. Let the Pope begin by denouncing that, and we shall be all the more ready to accept his decision on other matters afterwards." This argument is certainly a very strong one, *if those who employ it are ready to stand by their premises*. Are they willing to restore the Pope to the position he held in the Middle Ages and to something more—for it was only with difficulty that he enforced his will even then? Which of those who

blame the Pope for not arbitrating is prepared to accept him unreservedly in the rôle of arbitrator? We confess that very few of the Pope's critics seem to us to be in the habit of obeying him as a general rule. He may be pardoned, surely, for not knowing how many anti-clericals, Protestants, and Anglicans were secretly hanging on his words. They have dissembled their love so well for so many years.

Moreover, if the Pope were to have come forward as arbitrator, it was necessary that not private individuals but the Governments concerned should invite him to undertake the office, and agree to accept his award. Did they? Did any one of them? It is surely exorbitant to maintain that the Holy See, uninvited and unassured of a welcome, should have intervened on the outbreak of hostilities with some fulminating encyclical directed, say, against the Central Powers, which would have imposed upon millions of Catholic soldiers in the very agony of mobilization the cruel task of choosing between their loyalty to their Church and their loyalty to their country. Such an act would have been as uncharitable as it would have been senseless, quite apart from the fact that an arbitrator is bound to undertake a long and impartial study of the pleas advanced by both sides. Neither then nor since has the Pope had the material for such an investigation. We in England have, of course, a general conviction of the rightness of our cause, but an arbitrator requires not a general conviction but a point-by-point proof. Evidence of that kind as to the origins and character of the war will never be forthcoming till the chancellories of Europe consent to unlock their secrets. Benedict XV is, therefore, fully justified when, after referring to his efforts to alleviate the sufferings caused by the war, he concludes:

"To do more, today, is not in the power given Us by Our Apostolic charge." ("The Pope on the War and Peace," p. 10.) He cannot do more *today*. In a saner Europe, restored to the unity of the Faith, he might do very much more indeed. The way is plain for those who

desire the arbitration of the Pope. They see that his power is too weak, let them labor to strengthen it.

2. WHAT HAS THE CHARACTER OF PAPAL NEUTRALITY BEEN?

It is not enough to vindicate the Pope's right to neutrality, as we have tried to do in the last section. It is necessary to prove in addition that he has been genuinely neutral, for the contention of his enemies is that his neutrality has been a mask under which he has labored to assist the Central Powers. This accusation is difficult to meet, like all charges which are totally devoid of evidence. It rests upon unverifiable assertions about the Germanophil and Austrophil conduct of unnamed "Vatican functionaries," and only maintains itself by the support of the great axiom that a Vatican prelate is guilty until he is proved to be innocent. The one official Pontifical act that can colorably be interpreted as friendly to Austria is the trivial episode of the protest against the confiscation of the official Roman residence of the Austrian Ambassador to the Holy See. This confiscation was only justified by those responsible for it on the ground of "reprisals," and the question of reprisals, as our own experience in England has shown, always gives rise to differences of opinion.

Accordingly, in the absence of *positive* proof of Germanophil acts committed by the Vatican, its adversaries have to fall back upon the negative evidence of acts of omission. If the Pope has not praised the Central Powers, it is argued, he has at least neglected to blame them. That is enough to show his partiality. In especial, he has been completely silent about Belgium, and has found no word to say against the violation of its neutrality or the outrages committed against priests and people during the invasion and occupation. This is undoubtedly the trump card in our opponent's hand. "The Pope has said nothing on behalf of Belgium." Has he not? Let us see.

(a) On January 22, 1915, Benedict XV addressed an Allocution to his Cardinals in Consistory. In the course of it he said: Whilst not inclining to either party in the struggle, we occupy Ourselves equally on behalf of both; and at the same time we follow with anxiety and anguish the awful phases of this war, *and even fear that sometimes the violence of attack exceeded all measure.* We are struck with the respectful attachment to the common Father of the Faithful; *an example of which is seen in regard to Our beloved people of Belgium,* as referred to in the letter which We recently addressed to the Cardinal Archbishop of Malines. ("The Pope on the War," etc., p. 11. Italics ours.)

It will be complained that this utterance is vague and ambiguous in form. This would scarcely, we think, be the view of those who appreciate the conventions of diplomatic language, but fortunately we are not left without a much plainer statement.

(b) In June, 1915, there took place the celebrated "Latapie incident." The facts of it were briefly these. M. Louis Latapie, a French journalist, was granted an interview with his Holiness on behalf of the newspaper *Liberté*. On June 22 he published his impressions of the audience, concerning which it is only necessary to recall that, to the huge delectation of anti-Papalists in England and elsewhere, they conveyed the idea that the Pope found very little to criticize in the conduct of Germany, and a great deal to complain of in the policy of Great Britain. Naturally these "revelations" had a wild success, and the ghost of M. Latapie has not yet ceased to squeak and gibber in the séances of the "No-Popery" energumens. The sequel to his performance has somehow attracted less attention. We will give it in full.

About three weeks after the publication of M. Latapie's statements (July 11), the Pope replied, in answer to an enquiry from the Archbishop of Paris: "We refuse all authority to the interview. *M. Latapie has in his article reproduced neither Our thought nor Our words,* and he published it without any revision or authorization on Our

part, despite the promise he made." ("The Pope on the War," p. 13. *Italics ours.*)

This effectively disposed of M. Latapie. But far more impressive than this *démenti* was a document enclosed with the Pope's letter to the Archbishop. This was a copy of a note addressed by Cardinal Gasparri, the Papal Secretary of State, to M. Van den Heuvel, the Belgian Minister at the Vatican. These are the Cardinal's words: "*The violation of the neutrality of Belgium, carried out by Germany, on the admission of her own Chancellor, contrary to international law, was certainly one of 'those injustices' which the Holy Father in his Consistorial Allocution of January 22 'strongly reprobates'.*" (See *Tablet*, July 24, 1915, p. 116.)

We will not comment on this statement ourselves. We will let a German newspaper do that for us. On January 29, 1917, the influential *Hamburger Fremdenblatt* remarked in reference to Cardinal Gasparri's words: "*The one belligerent Power against which the Vatican has officially spoken is Germany.*"

We have now only to put one question to those who are still dissatisfied with the matter or manner of the Pope's condemnation of the crime of Belgium: *What neutral Power except the Pope has officially condemned the violation of Belgian neutrality at all?*

(c) The mention of two minor points will serve to exhaust the significance of the Latapie affair, and will incidentally provide us with a *third* instance of a Papal protest against the German treatment of Belgium. The first is, that, together with the Cardinal Secretary's note to M. Van den Heuvel, the Pope's reply to the Archbishop of Paris contained a second note, also from Cardinal Gasparri, addressed to the British Minister at Rome. In it the Cardinal emphatically denies that the Pope asserted to M. Latapie (as that writer stated in *Liberté*), that the British blockade of Germany was an illegitimate act of war. (See *Tablet*, *loc. cit.*) The second is, that, in order to remove the false impression created by M. Latapie's statements, the Pope, a few weeks after their publi-

cation, granted a second interview, this time to M. Laudet, Director of the *Revue Hebdomadaire*. To him he said:

"At the beginning of the bombardment of the Cathedral of Reims We charged the Cardinal Archbishop of Cologne to convey Our protest to the German Emperor. . . . *I condemn strongly the martyrdom of the poor Belgian priests* and so many other horrors on which light has been cast." (*The Month*, August, 1915, p. 186.)

So far, our endeavor has been to show that it is untrue, even on the evidence of the Germans themselves, to assert that the Pope has not condemned the violation of Belgium, but in the course of our discussion of the Latapie incident we have had to refer to other pronouncements of the Holy See, showing the benevolence of its attitude towards the Allies. To supplement these we now propose to cite three further clear instances of Papal action deserving the gratitude of the Allies. They concern (1) aerial bombardments; (2) the treatment of prisoners of war; (3) the recent Belgian deportations.

(1) The first of these three acts can be briefly dismissed. Last October the open town of Padua was bombarded from the air by an Austrian flight-squadron. On receiving the news of this outrage the Pope sent a liberal subscription for the relief of the sufferers from the bombardment, and at the same time expressed his reprobation of such bombardments "by whomsoever they are committed." The condemnation of Austria here is not to be gainsaid. For anyone in an Allied country to take offense at the last words would be to confess to a guilty conscience. So long as we do not emulate the Prussian method of bombarding defenseless cities we are not touched by the Pope's words. (Mention might also be made in this connection of a similar message of condolence sent by the Holy See to Venice on an earlier occasion. But as the Pontiff's language was more explicit in his message to Padua we have preferred to select the second incident for notice.)

(2) Our second case is the organized relief of prisoners of war. It is unfortunate that, owing to a certain inapti-

tude for self-advertisement which the Vatican has displayed, not for the first time, during this war, precise details of the magnificent work it has done in ascertaining the whereabouts of prisoners of war, and, where possible, improving their condition and securing their exchange, are not to be obtained without great difficulty. But many cases are known in which the Holy See has done service to English families by discovering the places of confinement to which their relations had been taken, and occasionally even securing the release of wounded prisoners. Only a few weeks ago English newspapers published the information that Cardinal Gasparri had telegraphed to the Apostolic Delegate at Constantinople, Mgr. Dolci, instructing him to ascertain the details of the reported capture of Mr. Bonar Law's son by Ottoman troops, and to obtain leave, if possible, to communicate with him. (It appears since that the Apostolic Delegate was successful in obtaining the required information.)

(3) A third and most striking case is the Pontiff's successful intervention to secure the return of the victims of the Belgian deportations. On April 4 the following message was transmitted to the English Press: "The *Corriere d'Italia* (April 2) gives the reply of the Bavarian Premier to the Pope's protest against the Belgian deportations. Count Hertling states that Germany is 'disposed to refrain from further forced deportations from Belgium to Germany and to permit the return of those who have been unjustly deported by some error.' According to the *Corriere d'Italia* this will mean the repatriation of 13,000 out of 60,000 deported workmen."

We cannot say we have noticed in the press or in Anglican pulpits any marked expressions of gratitude for this spontaneous act of friendliness. We are, instead, rather unhappily reminded of the young man in Mr. George Russell's story who received presents from his relations "which he was good enough to retain though too busy to acknowledge."

Perhaps the retort to this will be "Leave the Germans to show their gratitude to the Papacy; they have more

reason to do so." If that is the case, they must be the most singularly ungrateful people on the face of the earth. If only half of what our adversaries say were true, we might expect the German press to be ringing with praise of the Vatican. As a matter of fact here are a few flowers of compliment culled from the recent pages of the German press. (Cf. *The Tablet*, March 10.)

(1) In reference to the peace offer of the Central Powers the *Hamburger Fremdenblatt* says: "A short while ago we were eagerly awaiting the answer that the Pope would give to the peace proposals of the Central Powers. After seven weeks we must resign ourselves to this: Benedict XV has made no public pronouncement at all." More than seven weeks have passed since this was written, and if the Pope ever makes any step towards peace it will clearly not be at the instigation of the Central Powers.

(2) In reference to the intrusion of Cardinals Hartmann and v. Bettinger into the dioceses of Belgium and France occupied by Germany, the same paper writes: "The Vatican could have crushed the campaign [against these prelates] with a word, and in the view of canonists ought to have done so, since canon law was on the side of the two Germans. Nothing of the kind happened."

(3) Yet again, the same German writer is of opinion that at the last distribution of cardinal's hats France came off remarkably well, while Germany and Austria were in danger of getting nothing at all.

(4) An even more important German organ, the semi-official *Kölnische Zeitung*, takes the following view of the Pope's attitude towards Italy (a matter which we will discuss more in detail lower down): "Today, in consequence of the untiring propaganda of the Allied Powers, the majority of the authoritative personages at the Vatican may be described as in full agreement with the Italian war-policy."

(5) "It is hopeless," says the *Vossische Zeitung*, as a general reflection on Papal policy, "to think of paralyzing the anti-German Romanism of the Vatican." Such is the language tolerated—nay, even inspired—by the German Government against a Power which certain

circles in England would have us believe is working hand in glove with them. If these admissions of the Germans themselves do not pulverize the theory of the "pro-German Vatican," it is difficult to know what evidence would be deemed adequate for the purpose.

Let us now sum up the principal conclusions reached in this section. It has been shown that the Vatican (1) condemned the invasion and maltreatment of Belgium; (2) protested against the sacrilege of Reims; (3) pointedly refused to judge the British blockade of Germany; (4) reprobated the aerial bombardments practised in Italy by Austria; (5) gave valuable assistance to British (among other) prisoners of war; (6) secured the release of the victims of the Belgian deportations.

On the other hand, we have it on the testimony of German writers that the Pope has (1) refused to support the peace offer of the Central Powers; (2) declined to excuse the infractions of canon law committed by German prelates in the occupied territories; (3) offended German Jingoism by the proportion in which he has distributed cardinal's hats among the various belligerent Powers; (4) shown in his general policy what Germans consider an altogether undue affection for Italy. We may add on our own account a fifth point, which will undoubtedly be felt as yet another grievance in Germany. The allegation of a prominent German Catholic organ, that the recent (so-called) "International Catholic Congress" at Zurich (which was really an anti-Entente demonstration by German and Austrian Catholics) had been summoned on the initiative of the Supreme Pontiff himself, has immediately received a flat *démenti* from the *Corriere d'Italia*, an authorized exponent of Vatican policy in Italy. This congress was an ingenious move to gain an appearance of Papal support for the intrigues of the Central Powers. The Vatican, therefore, lost no time in crushing its pretensions. Looking over this record of Pontifical activities as a whole, we are inclined to agree with the German view that Papal neutrality has proved more benevolent to ourselves than to the Central Powers. This does not

prove that it is not genuine neutrality. It merely proves that no neutral can look on without protest at the crimes of Germany and her Allies.

3. THE POPE AND ITALY

Undoubtedly the argument that there is a natural hostility between the Vatican and the Entente wears its most plausible look when we come to the case of Italy. It is undeniable that twice in the last century the forces of the Holy See were in armed conflict with those of the Italian Kingdom, and that since the breach of Porta Pia on September 20, 1870, the severed diplomatic relations between the two Powers have not been restored. Again an attack upon the Papacy, based on the "Roman Question," has at the present moment in England the distinct advantage of being an attack upon adversaries who cannot defend themselves. It is so obviously undesirable to criticize the past acts of a nation fighting at our side that we are usually forced to say nothing, which looks as if we had nothing to say. One charge, however, we are perfectly justified in repelling. We can and will show that if the Pope during the war has reasserted his demand for a readjustment of his position in Rome, he has never since the war uttered one syllable, or sanctioned the utterance of one syllable, that could possibly justify the accusation that he aims at the "disruption" of Italy. We will take first the Pontiff's own statement of his claim in the Roman Question, made in the Encyclical of November 1, 1914: "All from far and near, who profess themselves sons of the Roman Pontiff, rightly demand a guarantee that the common Father of all should be, and should be seen to be, perfectly free from all human power in the administration of his Apostolic Office. And so, while earnestly desiring that peace should soon be concluded among the nations, it is also Our desire that there should be an end to the abnormal position of the Head of the Church, a position in many ways very harmful to the very peace of nations. We hereby renew, and for the same reasons, the many

protests Our Predecessors have made against such a state of things, moved thereto not by human interest, but by the sacredness of Our Office, in order to defend the rights and dignity of the Apostolic See." ("The Pope on the War," p. 9.)

These words are perfectly plain. For reasons already given it is imperative that the Pope's residence in the capital of the Italian Kingdom should not be taken as implying, even in appearance, that he is subject to, or under the protectorate of, the Italian Government. The Holy See belongs to all nations, not to any one nation, whatever its merits or glories. The Pope therefore demands a "guarantee," that is all. *He says nothing as to the nature of the guarantee, he does not even use the words "territorial guarantee."* If we require an authorized comment on this statement, we have it in the words addressed by Cardinal Gasparri to a representative of the *Corriere d'Italia* in June, 1915. "*The Holy See does not wish,*" the Cardinal said, "*to create embarrassments for the Italian Government* in regard to neutrality, and places its confidence in God in its hopes for the attainment of an arrangement suitable to its situation, and [looks] *not to foreign armies*, but to the triumph of sentiments of justice . . . among the Italian people in conformity to its true interests." (*The Month*, August 15, p. 186. Italics ours).

Returning to the same subject in his Allocution of December 9, 1915, the Pope himself added these words: "We have deplored the situation of the Sovereign Pontiff, which is such that it does not allow him that full liberty which is absolutely necessary for the government of the Church. *Those governing Italy are not wanting in good intentions to eliminate these inconveniences. . . .*" ("The Pope," etc., p. 19. Italics ours.) Is this the voice of an enemy of the Italian people? Surely hostility, like ambition, should be made of sterner stuff.

It is probable that here our opponents will break ground and maintain that whatever the Pope himself may have said, his "agents" have certainly called for the "disrup-

tion" of Italy. We therefore propose to bring upon the scene a figure likely to be regarded with the utmost suspicion and alarm by the "No-Popery" Party, and to listen to his evidence. Let us hear the voice of a *German Jesuit*. Father Franz Ehrle, S.J., is an ex-prefect of the Vatican Library, and in September, 1916, he contributed to a Bavarian periodical (*Stimmen der Zeit*) an article on the Roman Question. We select his utterance because it is generally believed in Germany that it was "inspired" from Rome. This does not mean that the article is the official Vatican program, but simply that the ideas put forward in it appear to the Vatican to merit attention. We proceed to quote the account of Ehrle's views given by the famous German Catholic organ *Germania*. Father Ehrle, this paper says, "seeks a solution [of the Roman Question] which corresponds with the wishes and projects of the Pope, *but does not create too great difficulties for the Italian Government*. Such difficulties would, however, in Ehrle's view be involved by the restoration of the original States of the Church, the return of the whole city of Rome to the Pope, or even the cession of that part of the town lying on the right bank of the Tiber together with a strip of the campagna leading to a seaport. *The Pope has no such solutions in view*, since each of the three plans mentioned could only be attained by force of arms or forcible pressure upon the Italian Government. On the other hand, Ehrle believes that a small ecclesiastical State consisting of the present Vatican territory, with an insignificant extension to round it off, would be in harmony with the wishes of the Pope."

We will not here dispute the opinion of those who say that to ask even what Ehrle does is an insult and an injury to Italy. We only submit that the blow at her integrity, if such there be, is extremely slight. In fact it amounts to little more than the regularizing of existing conditions. The Vatican, now *de facto* extra-territorial, is, with the addition of a few adjoining buildings, to become *de jure* independent. We do not say this ought to be done, we merely deny that it involves the disruption of

Italy. And, so far as our knowledge goes, *this is the only step approaching a demand for the restoration of the temporal power which has been even indirectly sanctioned by the Vatican during the present war.* If this is the "dream of empire" with which the Pope is charged, there seems little reason for the kings of the earth to rise up and take counsel together. And until they do so, do we really need self-appointed Committees of Vigilance?

NOTE.—A prominent Swiss Catholic organ, the *Basler Volksblatt* (March 14), has stated that at the Zurich Congress, alluded to above, "By the special wish of the Apostolic See, discussion on the Roman Question was completely excluded."

4. THE "HOLY ROMAN EMPIRE"

The contention that the Pope is trying to recover by foreign arms a position in Italy which the sense of justice of the Italian people at present refuses to accord him, has at least one merit. It is a clear and definite charge that can be met by the production of counter evidence. But how are we to reply to statements like the following? "If you would look for the source of the projected Austrian revival, you must go to the palace that flanks St. Peter's; from the Hill of the Vatican the revival proceeds; and it is nothing else than the ghost of the Holy Roman Empire." (*New Age*, p. 485. March 22, 1917.) Or to this: "He [the Pope] is bound to labor for the ultimate supremacy of the Roman See in the political world, and to use this tremendous claim to spiritual jurisdiction over the conscience of mankind [i.e., the Vatican Decrees], in order to secure that political pre-eminence, which would really be of more value than the temporal power, which the nations have refused and the Roman Curia has been shrewd enough to see may be abandoned, at least for the present, with advantage." ("The Pope and the Conscience of Christendom," by the Rev. Arnold Pinchard, p. 8). Or to this: "The Latin Church is one-

half of that Imperial Tyranny of which Germany aspires to reconstruct the other half. (Dean Inge in the *Guardian*, October, 1916).

All these writers, without adducing as much as a single *pièce justificative*, attribute to the Papacy vast and shadowy schemes of European and world empire, which sound more like romantic fiction (or even cinema-drama advertisements) than practical politics. The "ghost of the Holy Roman Empire" certainly haunts the writers we have quoted. But why should we believe it haunts the Pope until they show some evidence for it?

For, *a priori*, one would expect the memory of the Holy Roman Empire to be a nightmare rather than an alluring vision to the Vatican. That long and bloody tragedy, which opened so gloriously with the coronation of Charlemagne in St. Peter's, and culminated with such unspeakable horror in the sack and profanation of Rome by the Lutheran mercenaries of the Emperor Charles V, was, we will not say the great miscalculation, but certainly the great disillusion of the Papacy. That the Popes should wish to repeat the experiment, that the Austrian Court, which a century ago deliberately stripped itself of the insignia of the Roman Empire because of the weight of responsibility they involved, should today wish to resume the burden of them, is in the abstract possible (as all things are); but in the concrete vastly improbable. In fact we are sure that Kaiser Karl is worrying far more about the Czechs than the Romans, and setting much higher hopes on the South Slavs than the Seven Electors.

We do not know if the Holy Father cherishes in his heart any especial affection for Austria, because, despite her long list of crimes against the Church's independence, the last of which was her interference in the conclave of 1903, she still remains an avowed Roman Catholic country. If he did, only insensate bigots could blame him. But when it is supposed that the Papacy necessarily looks to Austria for *political* as well as *religious* support, we think that the idea rests on a popular misreading of cer-

tain facts of nineteenth-century history, the true character of which it is worth while to recall.

So long as Austria held provinces in Italy, she was bound to be in conflict with the movement for Italian unity, and with the Piedmontese Power which led that movement. And since the States of the Church also formed an obstacle to Piedmont, it was natural for Austria to wish that they should remain in being. But when from these undoubted facts it is deduced that Austria desired to maintain the Temporal Power *for its own sake*, a great mistake is made. Austria preferred the independence of the States of the Church to their annexation by the growing Italian Kingdom, but to both these solutions *she preferred their annexation to herself*. Accordingly, when her Italian power finally collapsed in 1867, *she watched the incorporation of Rome in united Italy with complete equanimity*.

Now for the proof of these assertions. It shall be taken from a source that our opponents will not suspect, viz., the pages of the anti-clerical historian of United Italy, Mr. Bolton King. At the Congress of Vienna (1815), says this writer, Metternich proposed on behalf of Austria "to abolish the Temporal Power in her favor," and, when that failed, thanks to the diplomacy of Cardinal Consalvi, attempted to "secure a slice of Romagna" from the Pope. ("History of Italian Unity," I, p. 9.) This effort at spoilation was similarly defeated, and Austria had to content herself with the right to garrison certain towns in the States of the Church, an arrangement for which not the Pope alone but the whole of Europe was responsible.

The next pretext for aggression upon Papal rights was the honorable effort made by Pius IX to introduce constitutional government for his dominions in 1848. Metternich, to check the rising tide of Liberalism, at once demanded that the Austrian troops should be allowed to take possession of Romagna. The reply of Rome was, in Mr. King's words, a "curt refusal"; whereupon the Austrian troops advanced and seized the town. "A thrill

of indignation," says Mr. King, "ran through Italy at the insult offered the Pope." (*Ib.*, p. 183).

During the ensuing turmoil of 1848-49 Austria was forced to play a subordinate part in Italian affairs, and it was the troops of the French Republic that restored the Pope to the throne from which he had been driven. In the crisis of 1859-60 Austria had her hands too full in the north to think of the States of the Church, and Garibaldi's invasion of the Patrimony of Peter in 1867 was repelled by French, Belgian and Irish volunteers, assisted by a division of the French army again. In the preceding year, by the cession of Venice, Austria's Italian hopes had been definitely crushed. Accordingly we find that, to secure the alliance of the new Italian Kingdom in place of its enmity, the Austrian Chancellor Beust, "was willing to grant all the Italian demands; he warmly urged that Italy should be allowed to occupy Papal territory." (*Ib.*, II, p. 389.)

The last stage of this history was the occupation of Rome on September 20, 1870, by the Italian Government. France at that moment was neither able nor willing to interfere. What, then, was Austria's attitude? "Austria," says Mr. King, "reassured by the [Italian] Government's scheme of guarantees, readily consented." (*Ib.*, II, p. 375).

We have already insisted on the groundlessness of the notion that the Pope is planning to bring back the "Holy Roman Empire," or to restore by force of arms his temporal power in Italy. But suppose for one moment he entertained these projects, would prudence suggest that Austria was a safe partner? We fancy the Vatican would recognize in time that it was far more likely to prove the dupe than the gainer.

5. PAPAL AND PRUSSIAN

Probably the main argument of our last chapter will not meet with serious opposition. It will be recognized that as a definitely Roman Catholic Government the Dual

Monarchy is bound to arouse certain sympathies at the Vatican, but the idea of the Austrian Empire (have we not been taught to call it a "ramshackle Empire"?) setting up a theocratic tyranny over all Europe will be admitted to be improbable, and it will be owned that the "Holy Roman Empire" is a trifle *démodé*. "But look at Germany!" we shall be told instead. "She is not ramshackle; she is not out of date. What a fearful prospect, were she to conclude a fighting alliance with Rome!"

"Papal and Prussian," the words sound very well together. Do they not express a fundamental community of ideals? As a writer already quoted put it: "These two perils, Prussian and Papal, are twin aspects of the one materialistic enemy of mankind." Or in the more scholarly language of the Dean of St. Paul's: "We . . . are fighting against that terrible organization in every part of the world. The sympathy of the Vatican with German ideas and German practices is no accident."

We suppose the idea that lies behind such language is of this kind. "The Roman Church is organized as an ecclesiastical monarchy and vigorously upholds the principle of religious authority. The German Empire is the secular monarchy that seems to have most life in it today, and it fanatically maintains the principle of State despotism. Like tends to like, so the Pope must love the Kaiser."

The argument appears thin; but we will not trouble over that. We will simply raise the question: What *kind* of monarchy is the German Empire? To begin with it is emphatically a Protestant Power, and those who believe that a word from the Kaiser would ensure the submission of his Protestant subjects to Rome must be singularly ignorant of the realities of the religious conflict in Germany. Again, what is the real inspiration of modern German policy? Not tyranny for its own sake—that can be found without going to Berlin—but *national egoism*. Of all Powers the German Empire is the most narrowly nationalistic; of all Powers the Papacy is the most international. In the last century it was pre-

cisely for its alleged blindness to the claims of nationality that the Holy See was most fiercely attacked. The Papacy could only work in harmony with the German Empire by transforming the Catholic Church into a German Church. Only invincible ignorance or bad faith could attribute that intention to Benedict XV.

We are not, however, left to our own private interpretation of the spirit that guides the Germany of today. It will scarcely be denied that, more than any other thinkers, Heinrich Treitschke has molded the thought of the rulers of that country for the past half-century. We have purposely refrained from speculating on the private beliefs of the Kaiser, but we should be surprised if the ideas of Treitschke had not formed the staple of his education as of that of all the Prussian governing class. This philosopher's view of the Roman Church in its relation to German ideals is amply set forth in the pages of his book on "Politics." A few quotations will suffice to show its nature:

"The historic development of the Papacy typifies the growth of Christian theocracy, and clearly shows how incompatible are its intellectual restrictions with the essential spirit of Christianity. It is distressing that the greatest oracle of Christian thought during the Middle Ages, St. Augustine, should have employed his genius to establish upon a logical basis the anti-Christian doctrine of the *Civitas Dei*: that the Kingdom which is not of this world is also the most glorious *in* the world. Among the liberty-loving peoples of the West, whose march is towards enlightenment, such claims must in the long run provoke universal opposition." . . . ("Pol.," II, p. 42. English tr.) "The Catholic Church has at all times striven for a system which in theory is contradictory enough: the subjection of the State to the Church." (*Ib.*, I, p. 339.) Dare the Pope's worst enemy allege that he is willing to abandon this fundamental Catholic principle today in deference to the spiritual heirs of Treitschke? And again: "Broadly speaking, Protestantism is the form of Christianity suited to Ger-

many." (*Ib.*, I, p. 361.) This is the official philosophy of the Prussian system. Were Treitschke or his English admirer Cramb alive today, we should love to hear their comments on the "Papal and Prussian" theory!

Nor has the practice of Germany in the least belied her theory. The Germans have always shown themselves sons of Luther. Who formed the backbone of the opposition at the Vatican Council?—The Germans. Even the *Times* correspondent in Rome—the Rev. T. Mozley, who was no friend of the Ultramontanes—was disgusted at the tone and methods of the German Fronde at the Council. Who created the Old Catholic schism after the Council?—The Germans. What was the most savage persecution endured by the Roman Church in the latter part of the nineteenth century? The *Kulturkampf* waged by the German Empire. Who expressed the wish that the States of the Church could be restored in order that he might apply methods of "blood and iron" to reduce the opposition of the Pope? Prince Bismarck. (In fact he actually asked leave of the Italian Government to land a German force at Civita Vecchia to sack the Vatican.) If these acts have been counterbalanced by any signal service rendered to the Papacy by the German State, we should be glad to learn when and where this happened. The records of history, at least, are silent on it. In fact the whole legend of German deference to the Vatican seems to us to be based on this single fact: *the Germans have always had the sense to recognize that the Vatican is a European Power, and should be approached as such.* Germany's treatment of the Holy See has not differed widely from her treatment of most civilized Powers. It has been a record of coarse bullying. Germany has not, however, committed the blunder of ignoring the Vatican by reason of theological fanaticism or childish ecclesiastical nationalism. That is the one point she scores in the controversy—the fault is with those who have needlessly let her score it.

There are few signs, then, of identity of aim between Prussia and the Papacy. Do we find, surveying the

world at large, that where there is Roman Catholicism there is sympathy with the ambitions of Germany? Let us first compare the two belligerent groups. Of Germany's three Allies *one* is Roman Catholic, viz. Austria-Hungary. The Alliance against Germany counts France, Belgium, Italy, and Portugal—*four* Catholic countries, two of them great Powers, and one signalized by the Holy Father himself for its devotion to the Apostolic See. (It may be said that the French Government is not Catholic. But it cannot be said that the French Catholics are less hostile to Germany than other sections of the population. As to Italy, our adversaries are always the first to assure us, when the question of the Pope's position in Rome is raised, that it is not animated by anti-Catholic feelings.) If we turn to the neutral world we find not many Catholic Powers left—the Entente has absorbed so many of them. But if we turn to the Republics of Latin America we find some of them on the verge of joining our Alliance, nearly all in a state of protest or ferment against the Central Powers. Spain only is left, and though it is unfortunately true that large sections of the Spanish clergy sympathize with Germany, the two highest ecclesiastical authorities in the country have both in their public utterances revealed their detestation of German methods. The first of them, Cardinal Guisasola, Archbishop of Toledo and Primate of Spain, declared in his Pastoral, last March:

“For more than a century a mass of absurd theories has guided the conduct and government of nations. Might has been held to be right, accomplished facts have been endowed with the sanctity of right, the so-called principle of ‘no intervention’ acclaimed as a dogma, morality been detached from politics, self-interest held as the supreme law, the abolition of weak nations proclaimed, the elimination of the aged and cripples advocated as in barbarous times, imperialist aspirations fostered, and formidable armaments prepared, to give to one nation the dominion of the whole world.”

While the second, the Archbishop of Tarragona, who

ranks next to the Primate, last autumn expressed his sympathy for France, and his regret for the Germanophil tendencies of a section of the lower clergy—a section which, in his view, was smaller than usually supposed.

The notion that Roman Catholicism is always found in alliance with Prussianism thus finds singularly little support when tested by the *facts* of the situation. And equally futile is the allegation that Roman Catholicism is always found in alliance with despotism. For there have really only been two first-class despotisms in power during the present war. One of these is the German Empire and that is Protestant. The other was the Russian Tsardom which bitterly persecuted the Latin Church. (If anyone wishes to include the Dual Monarchy we make them a present of the admission. We have shown how much its political fidelity to Rome is worth.) As a matter of fact, the more we keep to the concrete facts and the less we blind ourselves by the hatreds of the past, the better the prospects of an improvement in the relations between the Entente Powers and the Vatican appear. It will be enough to take three crucial instances—(1) Russia; (2) Poland, and (3) Turkey.

(1) The transformation of Russia by Revolution has been a direct consequence of the war. It has been enthusiastically welcomed both in France and England. In spite of the “tendencious” messages to the contrary which were immediately circulated through the English press from interested quarters, this Revolution is bound to be recognized at the Vatican as one of the happiest events for the Latin Church that modern history records. The policy of religious freedom inaugurated by the new régime releases the Roman Church in Russia from a long and exasperating bureaucratic tyranny, while at the same time it guarantees the Uniate Rites in communion with Rome against any repetition of such a shameful persecution as that carried out in Galicia by the old régime during the present war. (Critics, who think the Pope was not emphatic enough in his protests against the treatment of Cardinal Mercier, should remember that

his method of dealing with the case of the Uniate prelate, Mgr. Sceptycki, infamously ill-used by the reactionary Governor of Galicia, was equally unobtrusive.) In short Russia's adhesion to the ideals of the Western Powers has meant the dawn of a new day for the Latin Communion in Russia. The Vatican will not, we believe, fail to observe the sequence of cause and effect.

(2) It has been well understood everywhere since the very beginning of the war that if the erection of a genuinely free, united and independent Poland was to be one of the results of it, this would be the work of the Allies. Whatever doubts were felt as to the sincerity of the promises made by the old régime, have vanished since the institution of a democratic Government in Russia. The counter-offer made by Germany, which included the enthronement of a foreign prince in Poland and the permanent subjection of parts of the Polish nation to the Prussian and Protestant yoke, was scarcely taken seriously even by those who put it forward. Poland will be restored by the Allies or it will be restored by nobody. But to create an independent Poland is to bring into the world a new and important Roman Catholic State. Is it conceivable that the Vatican does not realize this? On the contrary, it knows what it has to expect and *from whom* it has to expect it.

(3) Our last instance shall be the Turkish question. It is a fact of ghastly experience that the lives of Christians (whether of the Latin or any other communion) are only worth an instant's purchase in Turkey when they are under the protection of some Christian Power. Until the war the protection of Christian Missions in the Turkish Empire was in the hands of France. It was a privilege valued not only by French Catholics but by French politicians, and led Gambetta to make his famous aphorism "Anti-clericalism is not for export." With Turkey's entry into the war and the abolition (prompted by Germany) of the capitulations, this protectorate ceased, and the results in Armenia are known. Henceforth either the Christians are to remain permanently

at the mercy of the Turkish butcher—a solution which will never be accepted by the Vatican—or *some form of European Protectorate must be re-established*. For this purpose only two Powers come seriously into the question: France and Germany. And of these two, Germany, by the confession of her own writers, has to withdraw her candidature. *Her bargain with Turkey compels her to give the Sultan's Government a free hand in the massacre of the Christians*. As a well-known German journalist, Otto Röse, has recently confessed:

There can be no question of any sort of Christian Protectorate inconsistent with the assurances that have been given to Turkey, and it would become us, who have made a friendly alliance with Turkey, least of all to demand it, for, as experience has shown, it has been employed in the past as a weapon of coercion, and would in the future be employed again in this way, not simply against the Turkish Government, but against a section of the protected populations. For the majority of these are adherents of Powers which are hostile to us, and seek to undermine our Eastern policy. The French, the Russians, the English would shelter themselves behind their Roman Catholic, schismatic and Protestant clients in order to rouse them against us. Accordingly, as things are, no benefit to the Empire or to the Church is to be expected from a German Protectorate of the Christians in Turkey. (*Hamburger Fremdenblatt*, January 31, '16.)

In other words, Germany is not to be had for the protection of Christianity in Turkey, because it pays better to let the horrors of Turkish rule continue. That is the answer the Pope's "Ally" gives to the moving words of the Allocution of December 9, 1915. "Notwithstanding Our efforts to hasten peace and allay discord by every means, this fatal war grows in fury by land and sea, and *threatens unfortunate Armenia with complete and final ruin*." ("The Pope on the War," p. 18. Italics ours). Really one feels tempted to revise the words of Dean Inge and to say: "The harmony between the Entente ideal of liberation and the principles of the Catholic Church is no accident. We and our Allies are fighting on behalf of that noble organization in every part of the world."

6. "ET TU BRUTE?" A WORD TO ANGLO-CATHOLIC CIRCLES AND AN APPEAL ELSEWHERE

Our task, so far as the general reader is concerned, is now to the best of our powers accomplished. We have tried to show the vanity of the idea that there is a natural affinity between the Vatican and the Central Powers, and to emphasize instead the contrary truth that wherever the Allies are struggling for liberty and justice, there they are also defending the interests of the Catholic Church. But before we close there is a matter nearer home of which we wish to speak.

Among all the motley crowd of our assailants the sight of one figure and one alone fills us with alarm. It is that of the Anglo-Catholic, cleric and layman. From most of those who have joined up for this campaign against the Papacy no more and no less than what they have done was to be expected. The rationalist press and Bible Protestant, the collector of diplomatic gossip, the fanatic who cannot speak a panegyric of Italy without a sneer and a taunt at the Vatican, and the "High" Churchman who conceals his fundamental Protestantism behind a veil of "decent ritual," all these we were ready for, all these are in their place,—“but what make *you* from Wittenberg, Horatio?”

We desire to take the most generous view of your conduct. We presume that jealousy for the orders and jurisdiction of the English branch of the Episcopate has brought you to a permanent suspicion of the Holy See. We desire respectfully to remind you that suspicion maketh a wise man mad. If you think that in the past you have suffered wrong from Rome, you will not make things better now by inflicting wrong. On the specific points at issue between the Primate of Christendom and ourselves this sordid quarrel at least will throw no light. The Pope would be no less the successor of St. Peter if he sided with the Germans, and no more if he revived his Zouaves to fight for the Allies.

Moreover, something greater is at stake here than the claims of a national church. It is the welfare of Christ's Body, in which one member cannot suffer without the others suffering too. We do not for a moment imagine that you realize the character of the forces you are hounding on against the Papacy at home and abroad. If you did, you would recoil from them in horror. But consider your curious bed-fellows at this moment. Do they not awake some suspicion in your mind?

We fear you hardly realize the distress and disquiet you are arousing among just those lay people who most admire your work and desire to assimilate your teaching. Quite frankly they are *not* prepared to support Catholicism in some parish in England in order to join in opposing it throughout the rest of the world. The iconoclast, the secularist, the militant atheist are no whit less displeasing to them abroad than at home, *and they will not be induced to support the persecutors and spoliators of the Church anywhere.* Painful circumstances may have severed them from the communion of the Holy See in England, but they do not for that forget that every blow at the Papacy today is a blow at the common Faith. You do not tire of telling us, and rightly too, that the delinquencies of Protestantizing authorities threaten the Church in this country with a crisis. We earnestly warn you of a crisis of another kind. If communion with the Anglican Episcopate is to be made the badge of a dishonorable warfare against our Catholic brethren of the West and against the See we have most reason to revere in Christendom, the crash will come and will not be long delayed. It is to you, the priests of the Anglo-Catholic party, that we look to avert this, not to precipitate it. Alas! *Quis custodiet ipsos custodes?* Why will you not let us be simply grateful to you?

We believe that the younger generation is tired of religious brawling. Titus Oates is dead, and we wish that Dr. Littledale would cease to haunt the scene. We are not ready to purchase unity by the sacrifice of any right we can fairly claim, but we are even less ready to pro-

long disunion by envenoming past quarrels. The whole secular world is in travail today, seeking to bring forth peace out of rivalry. The Spirit of God moves again on the face of the waters and surely the Church will feel His celestial fire. If the call to reunion is to come in our days, it can only be from the *principium unitatis*, the Guardian of the Vine. We know not if Rome is preparing the words of peace, but we would that our loins were girded and all things ready. Till then our eyes are turned to the Chief Shepherd. We wait for the voice from the Tomb of Peter and Paul. Amid our unhappy divisions, East and West, our appeal is still to the Primate See: "*Transiens in Macedoniam adjuva nos.*"

Appendix

SOME FACTS ABOUT THE POPE AND PRISONERS OF WAR

The efforts of the Pope have been conducted both on behalf of prisoners in general and also in favor of individuals.

A proposal for the general exchange of prisoners unfit for military service was made by his Holiness to the Sovereigns and heads of States of the belligerent Powers on December 31, 1914. All the Governments accepted, but in practice it was only found possible to carry out the exchange as between France, Belgium, Great Britain and Russia on the one side and Germany on the other. An agreement was subsequently concluded between Italy and Austro-Hungary and has been in operation for some time past.

The Pope then took up the question of invalid and wounded prisoners, and in May, 1915, opened negotiations with the belligerent States with a view to such prisoners being interned in neutral countries. The negotiations with the French, Swiss and German Governments were successful, and several thousand of these prisoners have been interned and tended in Switzerland.

In 1915 the Pope made a further appeal in order that they should agree to allow the strict observance of Sunday rest for prisoners of war. All the Governments adhered to this proposal.

In April, 1916, the Pope put forward a plan for interning in a neutral country, after eighteen months' captivity, the fathers

of at least three children. The Vatican warmly urged the matter but negotiations have been delayed owing to certain practical difficulties. Nevertheless it has been found possible to accommodate a certain number of these prisoners in Switzerland by way of experiment, and it is hoped that before long arrangements will be made on a larger scale.

An "Office in favor of prisoners of war" was opened in December, 1914, as a department under the [Papal] Secretary of State. This office, for the benefit of prisoners of all belligerents alike, makes enquiries regarding missing soldiers and investigations of every kind in regard to their condition.

When reprisals on prisoners were threatened the Pope intervened by proposing to the various Governments that they should abstain from all measures of this kind.

As regards spiritual matters the Pope has recommended Bishops to look after prisoners' camps in their dioceses, has sent representatives to visit camps and has granted special powers to chaplains.

Material assistance has been given in the form of provisions to French prisoners, of Christmas presents to Italians, of Easter presents to Austrians and of gifts distributed by the Apostolic Delegate at Constantinople to the French and English prisoners in Turkey.

Inter alia, the Pope has frequently intervened on behalf of individual prisoners with a view to their release or confinement in more suitable conditions, especially as regards health, has been instrumental in establishing technical courses and libraries for students, and has promoted the unrestricted exchange of priests.

The Cardinal's Disclaimer

NOT long since the London *Morning Post* basely calumniated the Holy Father by printing a list of his supposed machinations against the Allies. To add effect to the accusation the paper called upon the English Government "to demand that the Pope state definitely on which side he stood." Four days after, Cardinal Gasparri met these charges and those printed in the more shabby New York papers by the following statement:

The Holy Father is not preparing any new appeal looking toward peace. His earnest desire, many times manifested, for a just, Christian, and durable peace is unchanged and cannot change. Who can crave anything else and call himself a Christian? To say that his Holiness favors, or has favored, or will favor an unjust, un-Christian and temporary peace is not only false, but also absurd. Any propaganda for such a peace, alleged to be conducted at the Vatican's inspiration, especially in certain nations, is the product of pure malice. A "chain of prayer" has always been reprobated by the Holy See, and bishops and priests in the United States of America and elsewhere are warned against them, particularly those having any such propaganda behind them. Also, American Catholics and others are cautioned that such prayers are a species of superstition.

The Catholic Church has always regarded true patriotism as a Christian duty and a Christian virtue, and still so teaches. The fact that the Italian Parliament has had warm eulogies for the clergy should be sufficient to refute the calumnies which irresponsible persons have circulated and are circulating in the foreign world. Malicious insinuations propagated in America and the tendency to attribute in great part to the Italian clergy responsibility for the recent situation must be denounced. In Italy no fair-minded person is attributing the situation to the clergy.

When the disruptive propaganda began to affect the morale of the Italian army, the clergy in general, and also the army chaplains, following the instructions and the example of the Chaplain-in-Chief, labored to counteract it and elevate the morale of the troops. More than once the army chaplains informed the Chaplain-in-Chief, who informed the supreme civil authorities, of the disruptive movement that was creeping in—and all that long before the publication of the Papal note. The true causes of the recent Italian reverses are perfectly well understood in Italy, and

the shoulders on which rests the responsibility for the reverses are well known, a responsibility which certainly does not touch Catholics, the clergy, and, least of all, the august person of the Sovereign Pontiff. In one case the Holy See ordered the suppression of a newspaper containing imprudent observations.

Finally, is it necessary to repeat that the Pontifical appeal, which some have ignorantly criticized, was addressed to the chiefs of the Governments for consideration in the official chancelleries? The governmental authorities first gave it to the press, and the public. The Holy See published and commented on it in the *Osservatore Romano*, the Vatican's official organ, only when the false interpretations of others, whether innocent or wilful, made such action necessary.

It is to be hoped that this frank, manly statement will bring about a temporary cessation of the calumnies uttered against the Holy Father.

The Psychology of Medieval Persecution

ERNEST R. HULL, S.J.

From the "Bombay Examiner"

AMONG our many proposed-but-never-executed essays, one was the series called "The Dynamics of History, Human and Divine," which was intended to dive deeply into the philosophy of history viewed in its religious aspect. The other was an essay entitled "Retrospective Binoculars; an Instrument for seeing the Past through the Eyes of the Past." The first-mentioned essay was intended to portray on the one hand the psychology of human nature, and on the other hand the Divine policy of dealing with that psychology. The second essay would have been merely an application to history of the conclusions reached in the first, in order to avoid those one-sided and inadequate judgments which are inseparable from trying to interpret the past according to the canons and standards of the present. In handling this vast and profound theme we cannot claim to do justice to it now; and what we shall put down here will be merely a desultory cluster of suggestions.

First comes the axiom that if ever we want to judge soundly of any period of human history, we must always judge it *in the light of human nature*; first in general, and next in accordance with that particular phase of psychology which was prevalent at the time under review. On this subject G. K. Chesterton, in an article

on "Human Nature and the Historians," wrote recently in the *Catholic World* as follows:

"The doctrine of the brotherhood of men has been made the subject of some silly rhetoric, and of much quite stupid attack, but it remains the only solid basis for any kind of thinking about mankind. If men are not brothers, they are not men. I am not concerned here, however, with the place of this idea in philosophy or religion, but with its practical application to the study of the human story. I wish only to draw attention to the idea of human fraternity as a tool or test for historical inquiry. For the purposes of the present discussion the meaning of the doctrine of human brotherhood may perhaps be stated in this way. Human brotherhood means that in considering the ways of any tribe or nation, however remote or however degraded, we need not use or do not use the mere method of zoology; we do not need to study them as we study ants and earwigs. We can make the most elaborate calculations of what an earwig does. But we cannot in our wildest visions form any conception of what an earwig would do; we suffer under the limitation of not being earwigs. But if we see a man doing anything we are enlightened from within as well as from without. We know something at least of what he will do even before he does it. This sympathetic knowledge is crossed and confused, of course, by innumerable differences of convention, of symbolism, and of special type; but the point here is that, as far as it comes in at all, it is a different kind of knowledge that the naturalist can have about an earwig or about anything else. As long as the facts are fixed and proved about either creature there is, of course, nothing more to be said. But if a question arose between two explanations,

it might, in the case of the earwig, have to remain a question. But in the case of a man we might begin to talk, out of the knowledge in our own hearts, about the more *probable* explanation.

"But though we know that in human history there are undecipherable things, and especially horrible things that are only half-decipherable, we who believe in a human brotherhood, a permanent human basis, regard such dark things with sentiments very different to the cold curiosity and disdain of the modern scientific inquirer. We have a more fearful sense as we look up at those towering engines of evil. To us they are not the wreck of a lost creation; they are the wild end of ways we have ourselves trodden, the public and uplifted punishment of crimes we have ourselves come too near. There has been such a thing as slavery, the desperate social expedient by which men solved the sickening social problems, not indeed by feeling, but certainly by blasphemously and abominably *saying* that a man could be a 'chattel.' There has been such a thing as aristocracy, and in England, at least, it is growing rather than decreasing. There has been such a thing as a theoretical division of a man from men. There has been such a thing as human sacrifice, such a thing as cannibalism; dreadful religious service where live men offered a dead man to the gods, horrible moonless feasts where man fed upon a flesh like his own. There have been, in short, shining and high places of horror, cruelties incredible and indecencies which might make the sun drop from heaven. But while the modern pedant looks at these heathen heights from a greater height of superciliousness, as things he has passed forever, *we* have very different feelings. We can only cry that we know not the depths

of our own darkness, and pray that we be not led into temptation, but may find deliverance from evil."

That is the first key to the sound interpretation of past human history. To put it briefly, we must assume the attitude not of the Pharisee but of the Publican. Confronted with the scandals around them, it was a common reflection of the Saints to say: "If I were in that man's place, God alone knows whether I should not act just as badly as he has done." The same sentiment, applied to the scandals of the past, naturally leads to the reflection: "If I had been born in those circumstances, what reason have I for thinking that I should have done better?"

Human nature is an entity made up of imperfections and limitations, of passions, of impulses which tend to certain results, of which a shrewd forecast is fairly possible. And if our mode of conduct today is markedly superior to the conduct of a certain section of humanity in some remote age, this is presumably due to the fact that human nature is now dominated by a different set of ideas from those which dominated human nature then; and the difference of results is due for the most part to the difference of the two dominations. If in some respects I in the twentieth century am better than my medieval brother I may fairly ask: How much of it is due to my own superior initiative, and how much is due to the difference of environment?

Again we must attend to the complementary aspects of the difference.* Thus humanity in the past did certain things which fill us with horror. But on the other hand we are doing things now which would have filled humanity in the past with equal horror. If to us medieval *intolerance* causes creeps down the back, surely

the *tolerance* of modern times, with the indifferentism inseparably bound up with it, would also have caused creeps down the back of the medieval. The notion that the existence of God, the truth of Christianity and the teaching authority of the Church should be a matter of hesitation or doubt, would have made any average medieval turn in his grave. To him these truths were as clear as the sun at noonday; so much so that any man who called them into question must be either hopelessly insane or hopelessly wicked.

Between these two alternatives, moreover, there was little room for choice. Nowadays we are so impressed with the idea of hereditary propensities, of compulsory ideas and irresistible impulses, that we are always trying to explain away crime as something for which the criminal is not responsible. That is perhaps a natural tendency in an age of neurasthenia and of weakened convictions as to the reality of free-will and moral responsibility. But no such notion could occur to the robust human nature of the Middle Ages. Then, as now, men were always doing the things they ought not to do, and leaving undone the things they ought to do; and this was so ordinary a state of affairs that no one was surprised at it. But at the same time every man was supposed to know what he was doing, and to have the power of not doing it if he liked; and so he was ruthlessly held responsible for his actions. Above all, when the medieval man saw one of his fellows broaching heresy, the very strength and clarity of his religious convictions made it impossible for him to credit the heretic with good faith. His defection was due either to pride, or passion, or the shirking of things he did not like. He was unquestionably a wicked man, and had to be treated as such.

It is true that if he kept his errors to himself he might pass unscathed. But if he began to air his views and spread them among his neighbors, he stood exactly on a par with the man who, addicted to unnatural vices, endeavors to corrupt the innocent and weak, and draw them down into the bottomless pit with himself. Even in modern times the practiser of unnatural vices and the corruptor of the innocent is regarded both ethically and legally as a pernicious criminal who must be coerced. But to the medieval mind the rectitude of faith and religion was if anything even more important than rectitude of morals, just because religion and faith were the foundations on which morality rested. Hence the avowed and aggressive heretic was regarded as no less dangerous to the community in general than the avowed and aggressive libertine. Therefore he must be handled drastically, and this for two reasons:

First for his own sake. It was hoped that severe punishment would bring him to a better mind, and end in repentance and conversion. Failing this, they naïvely argued, it is better for him to burn for a time in this world than to burn forever in the next. It is well known that the clergy did try to win over the condemned to repentance before the sentence was put into execution—in which case he could be reprieved, and admitted to penance; and even at the stake similar efforts at conversion were sustained, which, if successful, led to a commutation of the death sentence.

Secondly for the sake of others: to deter them from following so bad an example, and also to deprive the criminal of the power of spreading his mischief.

If we were transported back to those ages, and our mentality transformed into the mentality of the same

period, do you not think that we should have conducted ourselves in the same way? According to the laws of human psychology it seems to me a foregone conclusion that we should.

From the fact, we must next try to push back to the cause of the fact. The persecution policy of the Middle Ages was a spontaneous outcome of human nature and human psychology in its then prevalent phase. What the Church had to do with it we shall study closely later on. But at present there is no need to bring in the Church as a cause, seeing that everything can be explained on these inherently human lines without looking for any extrinsic cause at all. And moreover, the action of the Church was itself part of the same all-permeating psychology. A strong conviction of a truth, or what is conceived as a truth, psychologically carries with it an intolerance of the opposite error; and in an age of strong convictions in all matters, secular as well as religious, the same intolerance will show itself in the religious domain as shows itself in every other domain. Kings and princes had strong views about their rights, and an equally strong reliance on might to enforce those rights. If a chief thought he had a title of inheritance, he was not content to see himself deprived of it by a rival claimant. He simply fought for his claim and won it or lost it by force or failure of force. If landlords had a will to domineer over their serfs or tenants they did so. If it was deemed desirable to stamp anything out, it was stamped out; if deemed desirable to force something in, it was forced in without mercy. There was no delicate consideration of other people's ideas or feelings. Men looked at things in lumps, and acted accordingly in the lump. If persuasion was tried, no one was content to let the

cause stand or fall by persuasion; that failing, force was the obvious alternative. Hence the woful spectacle of kings and princes, chiefs and people continually at war. The game of life was to outdo each other, and worst each other, and gain the victory over each other. Bullying and brutality were in the blood. It was an inheritance of corrupt human nature from a pagan past, so far uneradicated, and hardly even mitigated by the influence of Christianity.

In one way the savage is much akin to the child; a pure creature of impulse, making straight towards the things it likes and straight away from the things it dislikes. But the savage, being an adult, possesses strength and determination of which the child is incapable. That self-assertion which in the boy becomes the spirit of bullying in small things, becomes in the adult a spirit of drastic insistance and coercion in bigger things which translated itself into action in the Middle Ages when might spelt right and the strong trampled on the weak. Kings in this spirit went out forestalling each other without the least scruple, saying to themselves: "If I don't take my chance against him today, he will take his chance against me tomorrow."

This being the general psychology of the barbarian mind of the dark ages in matters of secular import, it follows as a matter of course that the same psychology should assert itself when religious matters came on the tapis. There was no fine analysis of principles. People who got attached to Christianity, and felt zeal for it, were sure to resent any attempt to outrage its tenets. So far as there was any zeal, so far was it fringed with intolerance. Hence it was that so many tragic cases occurred in the eleventh and twelfth centuries of single

heretics or small groups of them being seized by the mob and burnt at the stake, quite independent of the civil or religious authority. It was a counterpart of lynch law in the United States, where the people, out of a sense of indignation against crime combined with race-hatred, seize hold of negroes and tear them limb from limb, or tar and feather them, or even burn them to ashes. The persecutions conducted by the medievals arose from the same motives of indignation against any man who dared to set himself up against the established order of things, with the redeeming motive of trying to save the simple and the innocent from being corrupted by heretical teaching. The habitual psychology of those robust ages caused men instinctively to take a high hand in dealing with things and people they did not like; while the rudeness and hardness of the age prevented them from asking how they would like to be treated that way themselves. They could not abide heresy. They wanted to get it out of the place. And having the power to assert themselves, they made straight for their objective in the most ruthless and effectual way possible. So much so that when confiscation and exile did not seem satisfying enough, they resorted to torture and the stake as the simplest and most direct way of disposing of the affair. In this way they consistently applied to religious matters the same methods which they applied habitually to all other matters.

That human psychology is sufficient to explain the ruthless methods of suppressing heresy in the Middle Ages, without the least need to call in the Church as an explanatory cause, is seen from the fact that Protestants, as soon as they came into power, proceeded at once to treat their opponents in the same way. The spirit and

method of persecution was practically the same in both cases, reflecting the same barbarism and the same self-assertion. But in one respect there was a difference. If the Catholic persecution of heretics is condemned as inconsistent with the spirit of the Gospel, on the other hand there was a certain logic in it. For heresy to the Catholic was objectively at least a revolt against the revelation of Christ as authoritatively and unquestionably made known through the Church; and what was objectively a crime could consistently be treated as a crime, and punished accordingly. But the Protestant could claim no such support of logic. If the Bible as interpreted by the individual was the sole rule of faith there could be no such thing as heresy, since each man's mind, being a law to itself, owed responsibility to God alone. Hence arose an additional element of faulty logic in Protestant persecutions from which Catholic persecutions were free. The glaring inconsistency of one Protestant burning another because he interpreted the Bible in a different sense, only brings out more emphatically the point at issue, viz., that the persecution policy, both of Catholics and Protestants, is to be explained solely and simply by the particular phase of human psychology which prevailed in the Middle Ages, and which continued to survive during and after the Reformation. And just as it is not necessary to enlist Protestantism as a theological system to explain why Protestants went in for persecution, so it is not necessary to enlist Catholicism as a system in order to explain why Catholics went in for persecution. Human psychology is in itself the explanation which explains. The same spirit of self-assertion and ruthless pursuit of desired ends which was an unmitigated vice in the secular domain,

became, to put it euphemistically, *a defect incidental to a virtue* when it came to religious matters. Where religion was not valued, heretics were left alone, even though they were doing untold mischief among the Faithful. But where religion was valued, zeal for it ran beyond discretion and lapsed into fanaticism issuing in persecution—in which we can assume that people meant well all the time they were doing badly.

Mind, we do not commit ourselves to the view that *all* prosecution of heretics in the Middle Ages was wrong. What we say is that even where it was wrong, it has its psychological explanation, that is all.

Supposing for the present for argument's sake that the policy of coercion and the severe handling of heretics in the Middle Ages was inconsistent with the spirit of the Gospel and contrary to the sound principles of Catholic ethics, a matter which shall be analyzed later, the question arises: "How is it that this inconsistency should not have been manifest even to the meanest Christian intelligence in those days; and secondly: How is it that the Official Church, supposed at least to be fully enlightened, not only did not utter a strong protest against such misconduct, but even lent itself to the objectionable policy; nay, went further, and strenuously enforced it?"

The question is both fair and relevant; but for clearness of handling we must divide it into two parts. First we must take the general body of Christians, both princes and people—including the rank and file of the clergy and even bishops so far as they come in locally; and then we can take separately the action of the Official Church as represented by the Popes and General Councils. In the former case we have to fall back on general human

psychology as before; in the second we shall have to face up directly to the question of abstract principles, and the responsibility of their application by the Church as such.

Looking upon the persecution policy as a spontaneous outcome of human psychology, quite apart from the official action of the Church, we have to realize the extremely crude state of the Christian mentality of the time as manifested in the general life of the lay community, from which kings and princes and a certain moiety of the local bishops and clergy were not exempted; in which situation the comparative recentness of conversion to Christianity and the incompleteness of that conversion was an all-important factor.

There have always been three grades in the process of christianizing a people. The first, a simple acceptance of Christianity as a profession, and the life of worship and ceremonial provided thereby. Then secondly, the assimilation of doctrines and principles, so that people begin by habit to regard Christian teaching as good and true. Thirdly, the gradual reduction of principles to practice in daily life. This stage is the last to arrive, and the slowest in achievement. First comes an acknowledgment of the principles as a right and proper ideal; but which are only put into practice so far as they come easy, and so far as selfish interest or the impulse of passion does not stand in the way. Then follows the stage of repentance for misdeeds; an acknowledgment of sin after the sin has been committed. Then, very gradually, the surrender of self to the full force of the principles, and the acquisition of restraint even under temptation.

The process, moreover, differs in its rate of progress

in different individuals. There were in the Middle Ages, among even the most barbarian peoples "*animæ naturaliter Christianæ*," souls with Christian instincts ready-made, who only needed the truth to be presented, and they would embrace it fully both in theory and practice; and out of these came the Saints and really holy and solid Christians of the period. Others were in a middle state, not ready-made but makable; and these gradually got leavened with the Christian ideal. But the great masses of men, high and low, were difficult material. Corrupt human nature held supremacy among them, and had gradually to be reformed; partly by direct appeals, but still more by the slow formation of a Christian atmosphere and public opinion, to which they succumbed by contagion, so to speak, by a gradual realization that their ethical standards were out of joint with the times, and that they must adapt themselves to environment or else be left in isolated reprobation by their fellow-men.

This process was going on throughout the dark and Middle Ages, among nations whose conversion, even nominally, was quite recent. The Gallic peoples were still neophytes in the time of Charlemagne, while the Germanic were still neophytes in the thirteenth century when the persecution policy developed. Hence it is little, not much, that we should expect from them as regards grasp of the spirit of the Gospel and the ethical principles of Christianity. People who expect that a converted country should at once blossom out into a full-blown perfection, or that the Church should be able to cause whole nations immediately to put on Christ in His fulness, lose sight of the very important truth embodied in the parable of the wheat and the cockle, that

the Church is not a society of the élite but a school of the imperfect. Oblivion of this maxim lies at the root of the sense of shock experienced by the modern mind when confronted with the scandals of the past.

On this subject we wrote thirteen years ago, in our essay on "Theology and Christianity," as follows:

"As Father Joseph Rickaby somewhere shrewdly observes, the Catholic Church suffers the disadvantages of having a history. A Divine institution, were it purely such, ought to have a spotless record. But a Divine institution worked by human instrumentality, not so. Wherever the human spirit is introduced, there imperfection sets in. Now the Church is Divine in its institution but human in its instrumentality; and history, which perpetuates the faults of men more than their virtues, will naturally accumulate a record full of defects. To attribute these defects to the Church, when they are the product of the imperfect human spirit in the Church, is obviously unfair. But this only by the way. What we are coming to is this. It is all very well for the Theosophist to make invidious comparisons; but the terms are unequal. The Church is not a select society of the perfect. It is not a club for the aggregation of the *élite* of humanity. It is essentially a training school for mankind, a school for raising imperfect men towards perfection. Christianity takes in the raw material of humanity and works upon it, getting as much as can be got, and counting as a success any amelioration, however small, it is able to effect. The history of the Church is a history of the struggle between the archaic depravity of unrestrained humanity and the elevating principles of the Gospel. Christianity had to do what civilization, what culture, what refinement, what philosophy had

failed to achieve. Read in the pagan authors of Greece and Rome the stark and gruesome refinement of viciousness, which, in spite of Plato and Socrates and Aristotle and the Stoics, had supervened upon the literary and artistic culture of the World-Empire. Then contemplate the wild savagery of the northern barbarian whose work was to reduce this decadent and degraded civilization to a wreck. Lastly, join together these effete remnants of degraded culture and these brutal elements of Gothic savagery, and consider the blend which would result from their combination; and then you will have before you the material on which Christianity had to work.

“And how did the work progress? In the case of many individuals, even in the most savage periods, the struggle was short and the triumph complete. These we call the Saints. In others we find strong but wild natures half-redeemed from their wildness; in others again a compound of strong faith and weak practice. In the masses of mankind the result varied from above mediocrity to almost nil. And this stupendous work of bettering savage humanity went on, with varying success, through the agency of a clergy selected out of the very people who were to be ameliorated. What wonder is it, then, if the clergy themselves often reflected their own circumstances and origin, or if they often enough stood in need of amelioration too? In such a state of things who can reasonably look for the immediate realization of a high ideal in large masses of men? If the Church were a select society of the perfect; if no one were accepted to the Christian profession but those who had already attained Christianity's goal—then indeed Christian history would have retained a spotless record, and represented the *élite* of mankind. But what about the masses

of degraded humanity? No! the Church from the beginning was a school for the imperfect, a net sweeping the world, enclosing all, however faulty, who showed the least disposition to learn, and prepared to give the full credit of membership to those who aspired, nay, even to those who might be hoped to aspire—just because the work of Christianity was not to segregate the just but to bring sinners to repentance.

“And if, in the records of the past, the successes are modestly written and mostly unnoticed, the failures blazoned large and clear, it is only an illustration of the disadvantage of having a history when, as we see, the point of that history is missed, and Christianity is accused of embodying an imperfect ideal—just, forsooth, because its ideals have not been realized in a manner commensurate with the number of its professing members.”

This, too, is the explanation, applicable to all ages, of the discrepancy which so often exists between principle and practice in the history of the Church. Taking the widest possible ground, inconsistency between principle and practice is inseparable from human nature. Putting aside highly exceptional individuals, there is hardly a man who is free from this defect in some way or other; and the inconsistency becomes most frequent where the principles in question are lofty ones, or their application is difficult, or goes against the grain of human inclination. The non-practising or half-practising Catholic is a familiar enough example to dispense us from elaboration of the point; and the example is always the more striking in proportion to the education of the individual, his power of grasping principles and the sense of mastery over his own actions. But when we go back to crude,

archaic and newly converted peoples, in an age when education was the privilege of the very few, and when the inveterate viciousness of unrestrained pagan nature had hardly come to feel the beginnings of restraint, a marked discrepancy between the ethical code and spirit of Christianity and the general tenor of men's life and action ought not to evoke the least surprise, or cause the slightest scandal, so obvious a corollary of the general situation does it appear.

All that we have said tends to promote comprehensiveness of view and the sense of proportion. It comes back to what Chesterton says about judging a particular history in the light of human nature in general. If the Catholics of the Middle Ages were drastic and cruel in their treatment of heretics, it is fair to look round for any other section of humanity which has not been equally drastic and cruel to those who similarly opposed them. If a Catholic apologist turns to his Protestant assailant and asks him: "Why do you denounce *our* Inquisition when you are responsible for Inquisitions of your own?" the *argumentum ad hominem* is generally ruled out of court by saying that "Two blacks do not make a white." To this we always feel tempted to reply: True, two blacks do not make a white; but it makes a great difference to the case when we know there *are* two blacks, and not only one. It is not a question of mere controversial fencing, but a collation of human experience. When side by side with the violences of Catholics against heretics we place the violences of heretics against Catholics; when we set over against the cruelties of Queen Mary the far greater cruelties of Henry VIII and Elizabeth; when we recall the outrageous brutality with which Catholic Ireland was treated for more than three cen-

turies, or enumerate the atrocities of the French Revolution, or, to bring in a current instance, the savageries of Carranza in Mexico, about which the non-Catholic press remains so discreetly silent, this is not merely with the object of throwing off criticism from ourselves by heaping criticism on others. It is something far deeper, a plunge into the very depths of human psychology. The object is not to condone on either side the wrongs committed, but to view the whole matter comprehensively in the light of human nature, thus assigning the evil to a common cause.

The parallel moreover is quite complete. The atrocities perpetrated by Protestants, liberals, radicals and progressivists against the Catholic Church times out of number were not merely explosions of popular lawlessness. They were in every case the deliberate policy of the leading spirits of their respective times; the Protestant Reformers and their successors both in Church and State, the French Encyclopedists and leaders of revolt, etc., deliberately formulating policies and putting them into methodic execution—sometimes out of zeal for their own religion, sometimes out of hatred of another religion, sometimes out of detestation of all religion, sometimes, more inconsistently still, in the name of *liberty, equality and fraternity* or *the rights of man*, sometimes out of mere ambition for power, sometimes out of anarchistical frenzy. One great lesson emerges from the *melee*; and it is *the innate savagery of man as soon as you get beneath the veneer of civilization with which convention has clothed him as with a skin*. We see the utter hollowness of the shibboleths of liberty, progress and enlightenment by which they try to give respectability to their outrages, while all the time their real stimulation

comes from the abysmal depths of the man's animal nature. It is what the evolutionist calls the *ape and tiger*, which after thousands of years of attempted reclamation has not yet died, but still lives below the surface, ready, like a monstrous Jack-in-the-box, to rise up erect and active as soon as power and opportunity release the spring.

"Intolerance," writes Vacandard, "is natural to man. If as a matter of fact men are not always intolerant in practice, it is only because they are prevented by conditions born of reason and wisdom. Respect for the opinion of others supposes a temper of mind which takes years to acquire. It is a question whether the average man is capable of it." That modern education has not eliminated this natural propensity is obvious in every-day experience. Intolerance is just as much a characteristic of the modern scientific mind as it was of the ancient theological mind. A curious instance culled from a current magazine well illustrates this point. It is an anecdote told by Mivart about Huxley:

"I began to speak about toleration, for which I have, and always had what is perhaps a weakness. Turning to Huxley for support he astonished me by saying: 'Oh! you must not appeal to me to support toleration as a principle.' 'Indeed?' I said. 'No,' he continued, 'I think vice and error ought to be extirpated by force if it could be done.' 'You amaze me,' I rejoined; 'then you rehabilitate Torquemada and some others we have all been accustomed to blame.' 'I think,' he answered, 'they were quite right in principle, though the way they carried the principle out was injurious to their cause.' 'Surely,' I said, 'burning alive was a strong measure!' 'Yes,' said he, 'especially the smell!' At this we all laughed, and

the subject dropped." (*Nineteenth Century*, Dec. 1897, p. 995.)

But mind carefully, we are not putting forth this consideration as a piece of apologetic. We do not mean thereby to say: "Medieval Catholics were not worse than other people, including Renaissance Protestants and modern progressivists, and therefore the Inquisition is not to be criticized or censured." No such thing! Medieval Catholics had at their back the advantage of Catholic Christianity; a far more humanizing and redeeming influence, looked at in itself, than either Protestantism or modern liberalism. Possessing the advantage of this influence, they ought, in theory at least, to have done better; not as badly or worse than the rest of humanity. Therefore with our whole heart and soul we join in the vote of censure passed against the medieval persecutors precisely so far as they failed to respond to the ideals which their religion placed before them. But when we go further and weigh the modern indictment against them, we find cropping up quite a large number of considerations which in great degree serve to mitigate our sentence and to extenuate our blame. The medievals, we soon find out, had excuses for their severity which neither Protestants nor modern liberals can allege in their defense. And since it is the part of every fair-minded judge to take extenuating circumstances into account, we feel that it is not a matter of partisanship or special pleading to show what the extenuating circumstances of the case really were; not in order to disarm all criticism or to cancel all blame, but at least to modify that criticism and moderate that blame. It is one thing (and a wrong thing) to try to justify a policy which we now see to be in many respects *objectively* wrong; and

quite another to show the reasons why men in those days were *subjectively* convinced that their policy was right. It is part of fidelity to legal principles for a judge to regard assault as a crime; but it is also part of equity and fair-play to recognize that a particular assault was highly provoked, and to mitigate the sentence accordingly.

Some Novels for Catholic Readers

COMPILED BY JOHN C. REVILLE, S.J.

Goldsmith, Oliver:

The Vicar of Wakefield.....Crowell, \$0.75

The morality is of the purely natural kind, but for simplicity, ease and humor, the style has seldom been surpassed; the epic of the fireside, with an appeal to some of the tenderest emotions.

Hale, Edward Everett:

The Man Without a Country....Little, Brown, \$1.25

A timely lesson in patriotism, although built on an improbable foundation.

Harland, Henry:

The Cardinal's Snuff-Box.....Lane, \$1.50

The Lady Paramount " \$1.50

My Friend ProsperoDoubleday, \$1.50

Three masterpieces of refined and delicate humor. The Cardinal of the first story is one of the best and most lovable priests in English fiction, a genuine creation. Anglo-Italian life is faithfully presented and the descriptions of Italian scenery are chiseled to rare beauty.

Harris, Joel Chandler:

Balaam and His Master.....Houghton, \$1.25

Free Joe and Other Georgian Sketches. Scribner, \$1.00

Gabriel Tolliver	Doubleday, \$1.50
Little Union Scout	" \$1.25
Mingo	Houghton, \$1.25
Nights with Uncle Remus.....	" \$1.50
Uncle Remus	Appleton, \$2.00
Uncle Remus and His Friends.....	Houghton, \$1.50

In Uncle Remus, Harris has contributed a great and original figure to American letters as distinctive as that of Cooper's Natty Bumppo. Uncle Remus is a shrewd old negro, the product of plantation days in the South. His mind is a store of wonderful "beast-stories," whose moral he adapts to the character and foibles of his hearers. The hero is Bre'er Rabbit, a veritable Ulysses among the "critters." The "Little Union Scout," an episode from the campaigns of General Forrest, tells the adventures of a Federal scout who turns out to be quite a surprise. The other books are sympathetic studies of the Southern negro.

Harte, Francis Bret:

The Luck of Roaring Camp.....	Houghton, \$1.50
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The "Luck" is a child whose coming among the rather uncouth and rude settlers of California softens and humanizes them. In some of his stories the author is inclined to coarseness and melodrama.

Hawthorne, Nathaniel:

The House of Seven Gables.....	Houghton, \$1.00
The Marble Faun	" \$2.00
Mosses from an Old Manse.....	" \$1.00
Twice-Told Tales	" \$2.00

The first is the story of an hereditary curse, the second that of the awakening of a conscience, in which there is a fine tribute to the power and the consolations of the Sacrament of Penance. A rather gloomy Calvinistic theology tinges these works as well as the tales of the two last volumes, but they uphold the great moral law and teach the evil and the consequences of sin.

Hearn, Lafcadio:

Chita Harper, \$1.00

A father's quest for his lost daughter and his death from yellow fever just as he is on the point of finding her. A story of Louisiana, with unsurpassed descriptions of a tropical storm and of the sea in its splendors and in its fury. The book is but slightly tinged by the Bohemian author's skepticism and vaporous naturalism.

Hinkson, Katherine Tynan:

A Daughter of Kings.....Benziger, \$1.25

Her Father's Daughter..... " \$1.25

Her Ladyship " \$1.25

A Girl of Galway.....Blackie, 5s.

Men and Maids..... " \$1.10

That Sweet Enemy Lippincott, \$1.00

The Way of a Maid.....Benziger, \$0.85

The writer has a keen insight into certain aspects of Irish life. She is especially skilful in portraying the fortunes and struggles of broken-down aristocratic families. The style is pleasant and chatty, at times full of color. Miss Chenevix and her faithful old servant in "Her Ladyship" are admirably conceived and sketched.

Howells, William Dean:

A Hazard of New Fortunes.....Houghton, \$1.50

The Rise of Silas Lapham.....Harper, \$1.50

A Traveler from Altruria..... " \$1.50

The first is the romance of business, the story of a rather coarse but fundamental, manly individual brought into contrast with "society," the second shows us the domestic and business troubles of Mr. and Mrs. March. The "Traveler" is an Utopian novel, in which the Altruist reviews the heartlessness and soulless cruelty of the pampered and selfish classes of society. Howells is at his best in descriptions of New England life and manners. He is the master of what might be called the "reporter

school," he records exactly what he sees, but he does not reach much below the surface. The style is business-like and effective.

Irving, Washington:

The Alhambra	Crowell, \$1.50
The Conquest of Granada.....	Dutton, \$0.70
Bracebridge Hall	Macmillan, \$0.80
A History of New York, by Diedrich Knicker-	
bocker	Putnam, \$1.50
Salmagundi	" \$2.50
The Sketch Book	Crowell, \$0.75
Tales of a Traveler.....	" \$0.75

The first two volumes, not free from a certain amount of bigotry against the Catholic Church, are partly romance and partly history; they contain picturesque and stirring pages. The author's sympathies seem to be rather with the Moors than the Christians. "Bracebridge Hall" in its pictures of English life recalls Addison. Diedrich Knickerbocker's volume begins as a parody on a pretentious history and is continued in a vein of comedy in which fact and fiction are humorously but inextricably mingled. "Salmagundi" is a delightful hodge-podge of "whim-whams" and odds and ends on the most irrelevant but delightful topics. The "Sketch Book" and the "Tales" contain some of the choicest gems of American letters. A return to the pages of Irving will educate and refine the taste.

Jackson, Helen M. (Mrs. Hunt)

Ramona	Little, Brown, \$1.50
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The book might be called an apology for the Indian. It was inspired by a noble motive, that of exposing the wrongs and the injustice of the United States Government towards the Red Man. A mission Indian is the hero. The author is fair and sympathetic towards Catholics and recognizes the civilizing influence of the Church and her missionaries. California life and scenery are well drawn.

*To be continued in the March 8
issue of the CATHOLIC MIND*

Faith and Facts

ALFRED J. RAHILLY, M.A., B.Sc.

*A Lecture Given to the Catholic Students of University
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Now Reproduced, with Permission,
in the CATHOLIC MIND.*

IT is at first sight very unsettling and disconcerting that great and clever men with trained intellects have lost faith in God and immortality or in Christianity through what they term their scientific researches. The ordinary student is apt to become discouraged and bewildered by this defection; he is led to suspect, with an undefined apprehension, the existence of facts incompatible with his faith. I propose, therefore, to look at the matter a little more closely. There is no need to devise a theological definition or subtle analysis of faith; we may take it in a general sort of way as belief in God and especially in Christ. The question, then, is this: Is faith either gained or lost through facts? The question, I am well aware, is rather broadly and roundly put. But I am anxious to avoid the semblance of anything abstract or metaphysical. The question concerns every one of us most vitally and practically, and conveys a clear meaning to anyone even remotely conversant with the troublous issues of modern science. And it is best answered for us, not by disquisition or exhortations, but by squarely facing concrete instances of unbelief. I proceed, therefore, to examine briefly the account of the process which

some leading men of science have themselves given. The representatives chosen are not men of straw, not atheists of the stamp of Tom Paine, Charles Bradlaugh, or Robert Blatchford; but men of scientific and philosophical pre-eminence, whose want of faith is apt to puzzle a Catholic student. He finds it disconcerting that men whose achievements are landmarks in science or scholarship should reject the Christian Faith. The tacit assumption is, of course, that such Faith was found to be inconsistent with the results of life-long research.

You might imagine, for instance, that Gibbon lost his faith owing to his investigations into the origins of Christianity as recorded in the "Decline and Fall." Not at all. Here is his own account:

I still remember my solitary transport at the discovery of a philosophical argument against the doctrine of transubstantiation: that the text of scripture which seems to inculcate the real presence is attested only by a single sense—our sight; while the real presence itself is disproved by three of our senses—the sight, the touch, and the taste. The various articles of the Romish creed disappeared like a dream; and after a full conviction, on Christmas Day, 1754, I received the sacrament in the church of Lausanne. It was here that I suspended my religious inquiries, acquiescing with implicit belief in the tenets and mysteries which are adopted by the general consent of Catholics and Protestants. ("Memoirs," ed. G. Birbeck Hill (1900), pp. 89 f.)

The argument against the Eucharistic Presence is rather silly, is it not? Five hundred years before young Gibbon's "discovery," St. Thomas Aquinas, in his hymn, "*Adoro Te Devote*," had told us "*Visus, tactus, gustus in Te fallitur, Sed auditu solo tuto creditur*." It certainly was not historical research which made Gibbon "suspend his religious inquiries" at the mature age of—guess!—seventeen. We have nothing to fear for our faith when

the historian allows, in Porson's famous phrase, his humanity to slumber while "women are ravished or the Christians persecuted," when "he stoops to the most despicable pun or to the most awkward perversion of language, for the purpose of turning the Scripture into ribaldry or of calling Jesus an impostor." ("Letters to Travis," pref., p. 28.)

Renan, too, might conceivably have lost his faith in Christianity owing to his knowledge of Semitic religion and philology. Yet here, also, we find that before he ever encountered the facts on whose presentment his reputation is based, he had ceased to believe. If we can credit his own *Reminiscences*, "his faith was destroyed by historical criticism, not by scholasticism or by philosophy." ("Souvenirs," p. 187, ed. Nelson.) For instance, he found it hard to believe the literal reality of the terrestrial paradise, the forbidden fruit, etc. "Now," concluded Renan, who was supposed to have been studying theology for two years, "now one is not a Catholic if on a single one of these points he departs from the traditional thesis." (*Ibid.*, p. 213.) It is hard to be patient with a man, a theologian, who gives as his reason for leaving the Church his belief in views which any Catholic may hold. But Renan further urges his youthful belief in the existence of contradictions between the Fourth Gospel and the Synoptics. "I see these contradictions," he says, ("Souvenirs," p. 216), "with such an absolute evidence that I would stake thereon, without a moment's hesitation, my life and hence my eternal salvation." This from a man who came to see, (*Ibid.*, p. 257), "the vanity of this virtue (chastity) as of all others," and who gradually lost the power of committing himself to any definite affirmation. It is quite in keeping with the man's ir-

repressible levity to claim that he owed his unbelief to—reading the Gospels. It is surely disingenuous on his part never to mention the fact that his skeptical sister used to smuggle infidel books to him while he was a student at St. Sulpice. (“Espinasse,” Ernest Renan, p. 47.) But even his own account lets us clearly see that his loss of faith had nothing to do with scholarship, and incidentally shows that his friend, Berthelot, was an unbeliever before he was a chemist:

When we entered into relationship, I still retained a tender attachment to Christianity; Berthelot also had from his father a remnant of Christian beliefs. Some months sufficed to relegate these vestiges of faith to the portion of our souls consecrated to reminiscences. The affirmation that everything is of one color in the world, that there is no special supernatural and no momentary revelation, imposed itself absolutely on our spirit. The clear scientific view of a universe in which no free-will higher than man’s acts in any appreciable way, became, since the first months of 1846, the unshakeable anchor which we have never left. (“Souvenirs,” pp. 242 f.)

Renan was twenty-three and Berthelot eighteen when they cast anchor; at the outset of their lives they definitely and finally decided that no will except man’s ever interfered with the course of nature. Notice carefully that this conclusion preceded, and did not follow from, the researches, historical and chemical, which have made these men famous. It is a surprising and significant inversion.

Turn now to a redoubtable protagonist of scientific agnosticism. This is what Huxley tells us of the formation of his outlook on life:

Kicked into the world a boy without guide or training or with worse than none, I confess to my shame that few men have drunk deeper of all kinds of sin than I. Happily my course

was arrested in time—before I had earned absolute destruction—and for long years I have been slowly and painfully climbing, with many a fall, towards better things. And when I look back, what do I find to have been the agents of my redemption? The hope of immortality or of future reward? I can honestly say that for these fourteen years such a consideration has not entered my head. No, I can tell you exactly what has been at work. "Sartor Resartus" led me to know that a deep sense of religion was compatible with the entire absence of theology. Secondly, science and her methods gave me a resting-place independent of authority and tradition. Thirdly, love opened up to me a view of the sanctity of human nature and impressed me with a deep sense of responsibility. ("Life," i, 220. Letter written in 1860.)

Though the accuracy of his accusation against his parents is very questionable, Huxley is himself the best judge of his youthful depravity. What were the means he employed to prevent himself from "becoming a debauched and useless carcass of a man"? First, he learnt from Carlyle that religion can exist without any thought. Secondly, he adopted the time-honored expedient of getting absorbed in his work. Thirdly, he got married. Only the first point concerns us directly now: How exactly did Huxley get rid of theology? He tells us distinctly that his want of faith is not due to any concrete facts or special difficulties, but simply and solely because, steeped as he was in science all day, the impersonal and mechanical aspect of nature so engrossed him that there was no room for living belief in a personal God. Here are his words, in a letter addressed to Kingsley (*Ibid.*, i, 239):

Whether astronomy and geology can or cannot be made to agree with the statements as to the matters of fact laid down in Genesis—whether the Gospels are historically true or not—are matters of comparatively small moment in the face of the impassable gulf between the anthropomorphism (however refined) of theology and the passionless impersonality of the un-

known and unknowable which science shows everything underlying the thin veil of phenomena. Here seems to me to be the great gulf fixed between science and theology—beside which all Colenso controversies, reconcilements of Scripture à la Pye Smith, etc., cut a very small figure. You must have thought over all this long ago; but steeped as I am in scientific thought from morning till night, the contrast has, perhaps, a greater vividness to me.

Later in life, indeed, as he outgrew some of the exuberance of youth and "found his dislike to the thought of extinction increasing as he got older and nearer the goal," ("Life," ii, 62), he sometimes bridged the gulf between what he called science and theology. "It is," he says, (*Ibid.*, ii, 303), "the secret of the superiority of the best theological teachers to the majority of their opponents, that they substantially recognize these realities of things, however strange the forms in which they clothe their conceptions." His incursions into ethics had taught him the existence of "realities" undreamt of in his biology. Yet even the dim consciousness of his own one-sidedness failed to teach him the smallest tincture of anything more than verbal agnosticism. He was, and remained, irreverent, arrogant, and intolerant; much more so than his orthodox exponents who, often enough, shared Huxley's narrowness. It is so important to convince ourselves that impartial serenity is as difficult to the man of science as to the theologian, that I venture to quote an anecdote related by Mivart (*Nineteenth Century*, Dec., 1897, p. 995) :

I began to speak about toleration, for which I have, and have always had, what is, perhaps, a weakness. Turning to Huxley for support, he astonished me by saying, "Oh, you must not appeal to me to support toleration as a principle." "Indeed," said I. "No," he continued, "I think vice and error ought to be

extirpated by force if it could be done." "You amaze me," I rejoined; "then you rehabilitate Torquemada and some others we have all been accustomed to blame." "I think," he answered, "they were quite right in principle, though the way they carried the principle out was injurious to their cause." "Surely," I exclaimed, "burning alive is a strong measure." "Yes," said he, "especially the smell." At this we all laughed, and the subject dropped.

Mivart, by the way, had aroused Huxley's wrath for having dared to question some of Darwin's views; in fact he "was constrained to decline election at the Athenæum, being certain of blackballs by reason of his quarrel with the Darwinians." (Lord Acton: "Letters to Mary Gladstone," p. 129.) "I might attack Christianity as much as I chose and nobody cared one straw," wrote Samuel Butler in 1901; "but when I attacked Darwin it was a different matter. For many years 'Evolution Old and New' and 'Unconscious Memory' made a shipwreck of my literary prospects." So true is it that scientific faith tends to persist not only without facts but in spite of them—apart altogether from the fraudulent manufacture of "facts" as exemplified in Haeckel's forgeries. We all profess to believe in evolution. But if you ask even a medical student why he believes in it, "you will find him quite at a loss for a definite answer and disposed to take refuge in some platitude, such as the survival of the fittest—he could hardly be more nonplussed if you were to question him on religion." (Dwight: "Thoughts of a Catholic Anatomist," pp. 64 f.) The esoteric views as opposed to the public utterances of Huxley concerning evolution are extremely instructive. When in his biological lectures he spoke of transition of species, he did "not in the least mean to say that one species turned into a second to develop thereafter

into a third"; he simply meant "that the characters of the second are intermediate between those of the two others." ("Life," ii, 405.) In plain English, he employed no genetic hypothesis. This reticence seemed so curious to Père Hahn, S.J., who attended his lectures, that he interrogated Huxley: "For several months now I have been attending your course, and I have never heard you mention evolution, while in your public lectures everywhere you openly proclaim yourself an evolutionist." "Here in my teaching lectures," said Huxley, "I have time to put the facts fully before a trained audience. In my public lectures I am obliged to pass rapidly over the facts, and I put forward my personal convictions; and it is for this that people come to hear me. ("Life," ii, 405.) Surely a most astounding admission: popular science is constructed not out of facts but out of personal convictions. And just see what were Huxley's convictions as expounded to gullible half-educated audiences. "My workingmen stick to me wonderfully," he writes (*Ibid.*, i, 190), "the house being fuller than ever last night. By next Friday evening they will all be convinced that they are monkeys." And again he wrote to Hooker (*Ibid.*, i, 195): "I went in for the entire animal more strongly in fact than they have reported me. I told them in so many words that I entertained no doubt of the origin of man from the same stock as the apes. And to my great delight, in saintly Edinburgh itself, the announcement met with nothing but applause." The infamy and levity of it all, the ignoble prostitution of science to evoke ignorant applause by a joke about monkeys! Did it not savor too much of Huxley's own intolerant dogmatism, we might long for the days of Galileo and the Inquisition. And what was the mental caliber of his popular audi-

ences? "Huxley's usual lectures are something awful to listen to," wrote one hearer, afterwards distinguished as an African traveler. ("Life," i, 443.) "One half of the class, which numbers about 400, have given up in despair from sheer inability to follow him. . . . But with all the drawbacks, I would not miss them, even if they were ten times as difficult. They are something glorious, sublime! . . . If only you heard a few of the lectures, you would be surprised to find that there were so few missing links in the chain of life from the amoeba to the genus *homo*." On one occasion, after a lecture on the nervous system, a lady came to the table and asked Huxley to explain just one point which she had not understood. "I did not quite gather," she said, "whether what you called the cerebellum is inside the skull or outside." (Mivart: *Nineteenth Century*, Dec. 1897, p. 988). Among such people Huxley made his converts without an unnecessary expenditure of facts.

Needless to say, many smaller fry imitate the great Huxley in heartlessly robbing of their faith half-ignorant workmen or immature students by putting before them unverified hypotheses to which scientific names lend undeserved authority. When these victims of professorial prejudice and rationalistic claptrap lose their faith, is it because they have learnt facts incompatible with faith? Surely not. They are quite incompetent (1) to test the facts, (2) to examine the faith, (3) to establish their incompatibility. They have certainly lost faith in Christ and substituted therefor faith in some professor or writer. But the process cannot be described as a scientific demolition of faith.

Turn now from the trenchant polemics of Huxley to the quieter, more abiding work of Darwin. He, too, lost

all faith—but it was not owing to facts, real or supposed, encountered by him in his scientific work. He tells us how in a characteristic passage:

I was very unwilling to give up my belief. I feel sure of this, for I can well remember often and often inventing day-dreams of old letters between distinguished Romans and manuscripts being discovered at Pompeii or elsewhere, which confirmed in the most striking manner all that was written in the Gospels. But I found it more and more difficult, with a free scope given to my imagination, to invent evidence which would suffice to convince me. Thus disbelief crept over me at a very slow rate, but was at last complete. The rate was so slow that I felt no distress. ("Life and Letters, i. 308; "Life," p. 58.)

Side by side with this interesting confession, let me read you an example of the way in which Darwin's unbelief is exploited. In 1881, Aveling (Marx's son-in-law) took the materialist Büchner to lunch with Darwin. "We found upon inquiry," he says, ("C. Darwin and K. Marx," 1897, p. 13), that he was some forty years of age before he became an agnostic. Asked why he gave up the Christian religion, he made the reply, 'Because I found no evidence for it.' And this, coming from perhaps the greatest and most careful weigher of evidence ever known, has its significance." Curiously enough, a few lines before, Aveling had said that "A man's views on speculative subjects have in a sense nothing to do with his scientific work and beliefs"; and he entirely omits to record Darwin's view of Socialism—which "has its significance." Now what search for Christian evidences did Charles Darwin make? Did he take a tithe of the trouble bestowed, for instance, on exploring the variation of plants and animals under domestication? Not a bit of it. Did he even study the Gospels? No.; he just "invented

day-dreams" of new archeological finds. (How manuscripts discovered in Pompeii (destroyed A.D. 79, could alter the *type* of evidence afforded now by the Gospels, I find it hard to see). And even these conjectured discoveries, he soon saw, would not "suffice to convince him." So he turned more and more to biology and put religious questions out of his head—which was all the easier as he had a beautiful home and an ample income. "The conclusion which I always come to," he says, ("More Letters," i, 194), "after thinking of such questions, is that they are beyond the human intellect, and the less one thinks of them the better." And with the gradual, painless loss of faith there came also the atrophy of all higher esthetic experiences. Writing in 1876, when sixty-seven years of age, he tells us:

Up to the age of thirty or beyond it, poetry of many kinds—such as the works of Milton, Gray, Byron, Wordsworth, Coleridge and Shelley—gave me great pleasure; and even as a schoolboy I took great delight in Shakespeare, especially in the historical plays. I have also said that formerly pictures gave me considerable, and music very great, delight. But now for many years I cannot endure to read a line of poetry; I have tried lately to read Shakespeare, and found it so intolerably dull that it nauseated me. I have also almost lost my taste for pictures or music. Music generally sets me thinking too energetically on what I have been at work on, instead of giving me pleasure. . . . My mind seems to have become a kind of machine for grinding general laws out of large collections of facts; but why this should have caused the atrophy of that part of the brain alone on which the higher tastes depend, I cannot conceive. ("Life and Letters," i, 100; "Life," (small ed.), pp. 50 f.)

This frank avowal is most significant, for it shows us the extension of the dry rot from the religious in-

instincts to the esthetic emotions, and thus serves to make plain the process of decay in faith. It is commonly thought that faith dies a sudden and violent death. But here, in the case of Darwin, disbelief stole very slowly and imperceptibly over him by a kind of creeping paralysis. His faith was not killed by facts, nor even was it demolished by theories; it simply died a natural death, as did his appreciation of art, music, and poetry. In neither case was it a question of argument or logic; the process was one of spiritual atrophy. Darwin was reduced to a kind-hearted old man with a collection of pigeonholes, crammed with data and theories, instead of a soul.

I might, had I time, make a similar analysis of the unbelief of Herbert Spencer, John Stuart Mill, Henry Sidgwick, and George Eliot. There clearly emerges the rather curious phenomenon that in all these cases the unbelief *preceded* the investigation of the relevant facts. And thus when I am told that such and such a one has suddenly lost the faith by reading a book or by dissecting a slug, I do not for a moment believe that this is the full explanation. His faith was for years being slowly undermined by his own carelessness, it was atrophied from mere disuse, and when the shock came it snapped. Mind, I do not say that every unbeliever is leading a bad life; that would be a grossly unfair accusation. But I do say that faith is generally lost by disuse or neglect. If you were to lose your eye or your hand, it might be through some disease or cancer. But it is also quite possible to lose it through mere atrophy and want of functioning, in a word, through sheer local starvation. Now faith is sight. You may lose your spiritual sight by acquiring some moral disease, or you may lose it simply by living always in the dark. Men lose their faith

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because they become blind—color-blind, as Darwin pathetically puts it. ("Life and Letters," i, 311; "Life," p. 61.) And if we want to keep our faith and to increase it, our life is more important than our facts.

For just as faith is not lost through facts, so neither is it gained. What I mean is this: even if you put the facts patently before an unbeliever, you could not induce him to believe—unless the process were accompanied by a moral and spiritual regeneration. And to prove this, I will take again a concrete illustration—the miracles at Lourdes. I might have chosen Our Lord's Resurrection, but for the sake of brevity I take the cures at Lourdes, without wishing in any way to imply that a Catholic is bound to regard them as miraculous. At the very least, the cures are a most extraordinary historical fact and ought to be investigated with care and reverence and interest. Yet, in spite of every facility, the leading men of science have shown a lamentable failure to get even within measurable distance of appreciating the evidence. On the part of specialists who profess scientific method and culture, we find flippant amateurish incompetence, we find almost incredible distortion and bias, we find a pathetic inability to appreciate the significance of any facts which clash with their *à priori* prejudices. We find, in short, that the bigwigs of science are just as weak and human as the most uneducated peasant—indeed a great deal more so.

Huxley examined the question of Lourdes as a bit of "mental recreation" during a rest-cure in 1873. "I need hardly add," says Sir Joseph Hooker, (Huxley's "Life," i, 391), that he "soon arrived at the conclusion that the so-called miracles were in part illusions and for the rest delusions." This is his account:

It was a case of two peasant children sent, in the hottest month of the year, into a hot valley to collect sticks for firewood washed up by a stream, when one of them after stooping down opposite a heat-reverberating rock, was in rising attacked with a transient vertigo, under which she saw a figure in white against the rock. This bare fact being reported to the curé of the village, all the rest followed.

One feels inclined to add "Q.E.D." to this neat geometrical refutation. Unfortunately for the eminent zoologist and the distinguished botanist, the time was early in February and an exceptionally cold day, so that Bernadette Soubirous did not want to paddle across the stream. And the curé did his best to thwart and discourage the visions and thoroughly approved of the police regulations and restrictions. These facts will not fit into Huxley's heat-and-priest hypothesis; so much the worse for the facts! It would be tedious to enumerate similar "scientific" accounts of Lourdes. I may instance an article of Sir Henry Morris, ex-President of the Royal College of Surgeons, which the *British Medical Journal* considered sufficiently British, medical and journalistic to publish. (June 18, 1910, p. 1460.) Among other incorrect statements, borrowed at second hand, he tells us that "the lower classes and the peasant ignorance had to be enlightened . . . by appealing to the imagination and superstition of these folks." Hence was inaugurated "a replica on a larger scale and in a place accessible to the whole country of the worship of Notre Dame des Victoires in Paris." Unfortunately for this eminent surgeon, Lourdes was at the time an out-of-the-way village, 600 miles from Paris, shut off from Spain by the Pyrenees, and over eighty miles from the nearest railway. What extraordinary subterfuges and baseless hypotheses men

of science concoct when they are confronted with facts for which their scientific faith leaves no room! How true it is that the moment we pass beyond the commonplace and impersonal, everything depends on our previous attitude to the supra-normal.

Even the mere admission of the relevant facts does not constitute belief. In an editorial article in the same *Medical Journal*, (Page 1493a), we read: "The sudden healing of a face destroyed by lupus—in one case with, in another case without, scarring—facts vouched for by Boissarie and by Huysmans, who saw the patients, is altogether outside ordinary experience. But it is not therefore necessarily a result of supernatural intervention." Precisely; inconvenient facts can easily be *naturalized* by coining the necessary Greek medical terms. Emile Zola saw several cures at Lourdes, in particular a permanent cure from pulmonary tuberculosis. Then he wrote a novel called "Lourdes," in which this particular patient—still alive in 1915—is represented as having relapsed and died. "I suppose I am master of the persons in my own books," said the novelist to Dr. Boissarie, (Jørgensen: "Lourdes," Eng. tr. (1914), p. 179), "and can let them live or die as I choose. And besides," he added, "I don't believe in miracles; even if *all* the sick in Lourdes were cured in one moment, I would not believe in them." And this is the man to whom Haeckel referred as the greatest authority on Lourdes. Could anything prove more conclusively that facts will not make faith? How futile it is to strive to obtain credence for our faith *merely* by proving its grounds of credibility.

And now, fresh from this very modern discussion, let us open our New Testament and turn to the ninth chapter of St. John. Perhaps we shall find in it a new mean-

ing and message to help us in our modern difficulties. In the cure of the man born blind—The only naturally curable congenital blindness would be cataract—and that by a surgical operation—we have a miracle which more than fulfils Huxley's test-conditions. The questions which the present age asks about the miracles of Jesus are in this instance asked and answered in presence of the facts themselves. First, there was a friendly discussion among the man's neighbors and acquaintances, whose surprise took the natural form of doubting his identity. This doubt being dispelled, they inquired *how* the cure happened. "I went," said the man simply; "I washed my eyes, I gained my sight." Then there was an appeal to the leaders of science, to the Sanhedrin—the Royal Society, we might say; and a commission was held. Their argument was: The sabbath-law is true, therefore the miracle did not happen. Our modern counterpart is: Natural law is true, therefore the miracle did not happen. All the details given by St. John must, to his contemporaries, have seemed mere archeological pedantry; but to us how real, how living, how apposite. The same parties, the same disputes are familiar to us. In presence of the very same facts we see on the one hand the growth of faith—the acquirement not only of physical sight but of mental vision; and on the other side we see the leaders of science growing more and more hardened and prejudiced. And we have the judgment of Christ on faith and facts; "It was to test men that I came into this world—that those who do not see may see, that those who do see may become blind." Hearing this, some of the professors asked: "Then are we blind too?" That is, do you mean to say that we, the great lights of science, are as blind as was this man before you cured

him? "If you were blind," answered Our Lord, "you would have no sin. But, as it is, you claim to see; so your sins remains!"

Turn back to St. John's third chapter, to realize once more that faith is a gift of God, a power of vision which no amount of scientific study can by itself attain. In Christ's interview with Nicodemus we have the man of facts brought face to face with faith. "Amen, amen, I say to you, unless a man is born again, he cannot *see* the Kingdom of God." That was a real uncompromising statement of faith. Had Christ been a mere ambitious enthusiast, he would surely have stretched his principles to accommodate such a distinguished convert. Not so, however; there is only one road for learned and for unlettered. Listen to the bald answer of the scientific mind. "How can a man be born when he is old?" asked Nicodemus. That is the kind of answer which settles matters for the man of science; it is so clear, so simple. And again said Nicodemus, "How can these things be?" Not the kind of man for starting a great religious movement. He knew all about the Law and its formulæ, tithes of mint and anise, temple ceremonies. A good honest man, full of his lectures and researches, dense to the things of the spirit, untouched by religious enthusiasm. What was all this talk about a new birth, about a rustling in one's heart, about the stirring of the Spirit?

Lest we too, like Nicodemus, go out into the night unquickened and unenlightened, St. John sums up the lesson of the interview in words which may well serve as a summary of our discussion: "The Light has come into the world. But men preferred darkness to the Light, because their deeds were evil." It sounds a harsh judgment, does it not? But remember it is the Gospel mes-

sage. Of course we must not interpret it to mean that every unbeliever is an evildoer. But the sentence does assert that the Light has come into the world and that men prefer darkness to the Light, not—observe—because the light has gone out, not because the world is plunged in religious darkness, not because there is anything wrong with the facts; but because there is something wrong with themselves, they cannot see the light, they are blind. And we have this consoling addition, that “He who acts up to the truth comes to the Light”; every fragment of good done is so much truth made visible. If Christ is hard to see for the modern world, the difficulty does not come from science properly so called; it comes from human selfishness, greed and pride.

The Seminarian and the Soldier

EDWARD P. KILGALEN

*An Address Delivered at Camp Meade, Annapolis, Md.,
December 13, 1917*

I AM proud, exceedingly proud, of the opportunity of speaking to you. Many a time and oft you have listened to the eloquent speeches of patriots and statesmen, who expressed to you in burning words the gratitude of our motherland to you. Animated by the same feelings of devotion toward you, but lacking their power of adequately expressing them, I stand before you tonight as the representative of a class of young men whose regard for you is of a nature and intensity beyond

my poor powers to express. Weak as the instrument is, still I hope that I may be able to describe in some measure at least the attitude of the candidate to the priesthood toward you, his brother.

As I look into your faces I can see the reason of that enthusiasm which has characterized every address made to you. America sees in you the children of her bosom. She has watched over your growing years with all the tenderness of a mother. At her breast she has fed you and now, when the stranger has failed to respect your mother, she calls upon you to wipe out that insult which has outraged every true American heart. Your presence here tonight, my brothers, is your answer, yes, a heroic, self-sacrificing answer. Your response has swept over this whole country. From north to south, from ocean to ocean, the youthful cry "I am ready" has rolled like a mighty wave whose dimensions bespoke a power invincible. Every day since the commencement of the war thousands, yes, hundreds of thousands of young men have come forth from mansions and cottages, from offices and workshops, to offer unto our country a perfect gift, their love, their service, their life.

Some would have us believe that patriotism is dead in our land. The glorious annals of our past are, they think, a finished story; the history of '76, of 1812 and of the bloody years of civil strife bespeaks a patriotism which has faded from the earth. According to them, that devotion of our ancestors is a phase of history which will know no repetition. Such is a misstatement! You, my brothers, are sufficient proof of its falsity. But even were patriotism dead in our land, your heroism would have waked it to 10,000 lives. Others would tell us that the very nature of our population forbade a

patriotism which was possible to the European Powers. They tell us that the divers racial elements which go to make up our country rendered a union such as theirs impossible. Was this to be the curse of our democracy? No. The stars were broad enough to span all diversity of descent or tongue; the stripes were strong enough to bind us in bonds of closest union. And now we shall show the world that we are the "United" States by uniting with one soul to hoist that flag higher and higher, that democracy may look upon it with eyes of hope, for it is the presage of victory, yes, in that sign, under God, we shall conquer.

My dear brothers, your patriotism renders you dearer to your motherland because it has cost you suffering. Love expresses itself in sacrifice. Such is the very nature of things since that day, centuries ago, when Calvary's hill was the scene of a sacrifice whose only motive was love. We could never have realized in the slightest degree the love of that God for us until we put our hands upon the hard wood of the Cross, until we felt the piercing sharpness of those nails, until we heard that agonizing cry upon the lips of a God: "My God, my God, why hast thou forsaken me?"

Your sacrifice is also the measure of your love. You are sacrificing for your country all that a man holds dear. For proof of this only retrace those steps which have led you here. It is easy to find the mark of the foot-prints; time can never efface them, for they have burned themselves into the heart of a country which never forgets. A few months ago you were in civil life, you were shaping your lives along lines of professional and industrial pursuit. Then sounded the call of duty! Its echo reached even unto the most distant corners of our land.

Your plans were immediately abandoned; you laid aside the student's garb or the workman's apron to don the uniform of the soldier. Why the change?

Because America has joined hands with her allies across the sea, the spirit of France is now our spirit, the suffering of Belgium is now our sorrow. We are fighting for those things which a man loves most, and which the enemy has outraged, the "privacy of our women, the innocent play of our children, and the sacred shrine of the home." These ideals have made you soldiers. But the transformation, conceived in love, was consummated in suffering. You will never forget the day of your farewells. Pardon me if I recall memories so sacred. You remember the tender farewell of your father and mother, they to whose declining years you were a tower of strength. Still they gave you up with a smile which was silvered through their tears. What devotion!

Moreover, some of you left behind wives and little children. As you stepped over the threshold of that little home your heart was rent with grief by that sacrifice. Others of you remember the tender parting from sweet-hearts. Nature bowed its head in sorrow as you bade her good-by. Your youthful dreams of future happiness began and ended in her to whom your children would address the sacred name of mother. Her last kiss is still warm upon your lips—it is the everlasting benediction of a loving heart. This, my brothers, is an imperfect picture of your sacrifice, but I cannot be silent in presence of that devotion of our women. If you are heroes, they are heroines. They have shown a courage and a patriotism which is only the more sincere that no demonstration gave it expression. Only those gentle hearts know what that sacrifice entails—those long, cruel mental agonies and

fears and longings. Bravely they are facing a morrow whose ending they can never guess. Indeed, they have shown themselves not inferior to those noble French women whom the whole world now joins in honoring. In a word, they are worthy of a soldier's devotion and a soldier's life.

Need I ask you to be true to such women? Their daily prayers are following you. They are beseeching God's blessing and protection upon you. How can you remain true to them and lead clean, straight lives? There is only one way. Need I tell you of it? It lies in an intimate friendship with that Jesus who left behind the glory of Heaven to become the Companion and Friend of man. Cease to think of God as an unapproachable Deity. He is the young God-Man of Nazareth. He is at your side offering you His friendship if you will only turn your head to give Him welcome. He holds out to you those hands which have shaped the universe to lead you along and speak to you as a man speaks to his friend. God though He was, He could not have done more to show His love for you and me. Oh, speak to Him, my friends, when your heart is sad, when home and friends seem so far away, when you are weary of life and trouble, when temptation prompts you to sin! Then it is that Jesus is closest to you. He is the strength and sweet consolation of the sufferer. Oh, how often has the soldier on European battlefields called upon that incorruptible Name, "Jesus"! The very air rings with the echo of that sweet Name. It exhales a fragrance which even the horrors of the battlefields are powerless to suppress. Yes, Jesus, the crucified God-Man, will never withdraw Himself from the field of battle. How often have bomb and shell spread total desolation over all

save that image imperishable of the crucified Jesus, who hangs there always, the Friend and Consoler of the suffering, the Strength of the soldier!

My friends, the mutual sacrifice of the seminarian and of the soldier hath made us brothers. We realize how keenly you have suffered in your separation from home and family, and our hearts go out in a spirit of understanding. For we also have given up and for all time the joys of home and hearth. This was the condition of our entrance into the glorious army of Jesus Christ. An indispensable condition, too, when one realizes the tremendous importance of the salvation of the human soul. To this work we have given our lives, and we thought it not too much to give also an undivided heart. The more so because centuries have proved that religion is the great force to sustain and purify the sacred relations of the home. So the priest gives mind and heart to the cause of religion, that he may preserve to man that which man prizes most upon the earth.

The seminarian is also subjected to a rigid discipline and for a long period of years. Moreover, we must be ready at any moment to incur death while ministering to our people, be it 'neath burning wreckage, or in the strongholds of plague and disease. So we are not unready to render any service which our country may demand. We have given to her our brothers, some of us as many as four, and we shall not shrink from following them. The Catholic priest can never flee from danger. When we felt that the number of government chaplains was not sufficient for our soldiers we increased that number and provided for their maintenance. The reason for this is clear. We feel that you need us and we are glad to go to you. We wish you to feel that the

priest is your friend, no matter to what religion you belong. We are all united in the love of a merciful God and the service of a great country. So, my brothers, let me assure you of the devotion of the priest to you. Make him your friend, your brother, your confidant, and, with God's help, he will never prove false to your trust.

In conclusion, I feel sure that you will persevere in the noble dispositions with which you have taken up this work. You are apostles of the right, shining examples of those ideals which will be the salvation of our country. Would to God that all our fellow-men would realize that that individual self-sacrifice which you exemplify is our indispensable need if we would win the war! To bring victory to our arms, our leaders tell us, is the individual duty of every man, woman and child in this country. This is the disposition to which our President urges us, and, were it universally practised, all dissensions and self-seeking would cease. May our people speedily realize their individual responsibility for the outcome of the war. But you, my brothers, are the leaven which will transform the indifference of some of our countrymen. May God strengthen your arms upon which rest the destinies of our countries. May God protect you and speedily send you back to your motherland, bearing her flag in victory and cherished peace, that banner undying which will always wave "o'er the land of the free and the home of the brave," your home, my home, God's country.

The Catholic Layman's Duties

THE MOST REV. HENRY MOELLER, D.D.

HISTORY relates that some ninety years ago, a Scotch Presbyterian who had serious doubts about his religion, consulted a Catholic priest and asked him: "If I become a Catholic, what will be my position in the Church? I know what my duty is in the Presbyterian church, and I would like to know what would be my status in the Catholic Church?"

"Your question," replied the priest, is easily answered. "The position of a layman in the Church is twofold: he kneels before the altar—that is one position; and he sits before the pulpit—that is the other; and there is no other possible position."

This brief statement, which illustrates one view of my subject, cannot, of course, be taken as furnishing an adequate and complete definition of the status of a Catholic layman of the present day in the Church. To begin with, he is always being invited, and is in duty bound to assume another very important duty in regard to the Church, namely, that of putting his hand into his pocket to furnish the money necessary to meet the thousand and one imperative demands, incidental to the present circumstances of Catholics in the Church.

But this is not all. He must look not only to his own spiritual welfare by worshiping God before the altar, by listening heedfully to the Word of God as he takes his place among the Faithful, gathered around the pulpit; not only must he give of his means to foster works of

charity and religion, but he must also, as far as he can, interest himself in promoting the spiritual work of the Church. Now, there are many ways in which the laity can laudably assist in the Church's mission, ways that are well known to you. They are, however, lost sight of frequently and hence it will be profitable to restate and to emphasize them.

I would urge you, if you desire to serve the Church and deserve well of her, to do your duty faithfully as citizens. This ready compliance of yours will undoubtedly redound to the glory and prestige of the Church, and will strengthen her beneficent influence. Oh, how much good can an American citizen accomplish! In many countries all power is in the hands of a few; not so in our beloved country, where every citizen has something to say; every one can take his proper share in public affairs; in a word, the rights, privileges and duties of citizenship are practically extended to all and for the benefit of all. Yet the citizenship under the Stars and Stripes, however good and desirable, has its lurking dangers.

I shall not speak of the danger of a blind party-spirit; nor of the danger of being governed by a numerical majority alone, nor the danger of being unduly influenced by eloquent but unscrupulous orators; nor of the danger of acting from mercenary motives; I pass by these ugly dangers and call attention to the insidious danger!—Alas too prevalent!—of not having in view the spiritual, the moral and the social betterment of the whole community. This is also the exalted aim of the Church, and should be the chief object of every Catholic. It is not enough to have a correct idea of citizenship, but it must be exercised wisely. It avails nothing to have right

views and sublime ideals, if we do not steadily bend every energy to put them into practice.

We want men with true ideas of authority and liberty, with true ideas about education, with ideas about the Church and her ministers; with hearts that can feel for, and hands that are ready to help, their less fortunate brethren; men of prudence as well as zeal; men who have enthusiasm but whose enthusiasm is controlled and disciplined by knowledge; men who are ready to work for the cause in public life without any thought of reward or return—these are the men we want to lead the way. Such men bring honor to themselves, and their lives attract and draw others, soften prejudice and smooth the way for the Church's greater progress and increase.

I would, in the next place, strongly urge co-operation between laity and clergy in parish and diocesan affairs. The subject, to which I am calling your attention, is a precarious one; and it might truly be said that I am walking on ashes that cover a smoldering fire. There is some danger, when undue power of directing ecclesiastical affairs is placed in the hands of the laity. It may be, as has happened at times, that such power will be exercised to the detriment of the spiritual welfare of the Faithful. But just as much harm will come to the Church from the apathy and supineness on the part of the laity in this important matter. Extremes must be avoided and a happy medium followed; then all will move along smoothly.

The laity should bear in mind that the temporal interest of the parish should be subordinate to its spiritual interest. And hence, the pastor is solely in charge of the spiritual affairs, the laity, who concern themselves about

the temporalities, should be guided and controlled in their sphere of activity by their ecclesiastical superior. Thus, side by side, both will work together for the glory of God and the welfare of souls. There is no doubt that, in temporal matters, the laity, actively engaged in business and in close touch with material and financial affairs, are in a position to give prudent advice and needed help in the things that concern the material good of the parish.

Unfortunately, this helpful service is often not rendered. In many congregations all the work of the parish rests upon the priests. These are made to attend to many things, that do not strictly belong to the ministry, such as raising money for church and school, promoting the social welfare of the parish, taking a leading part in various organizations for the general betterment. These activities are good, commendable, praiseworthy, and I will say, necessary; but they do not absolutely require a priest for the regular control and orderly management of them.

Is it not desirable that, for the good of all, the priests be relieved by the generous co-operation of the laity of the many worries incident to these matters? For they are frequently too great a strain on the priest's energy, prevent him from giving the necessary attention to the spiritual good of the parish, and often take the soul out of his spiritual life. The steady help given by a loyal laity will, therefore, be not only for the good of the parish, but also for the spiritual benefit of the pastor.

The net result of this co-operation will also be most beneficial under another aspect. Such united effort will bring the clergy and laity more closely together, and will give better opportunities for mutual understanding, for greater sympathy and for nobler reverence. The com-

mon work will produce a community of interests and aims, and will tend to unity and harmony, so important for the peace and welfare of the parish. The laity will, therefore, feel the pleasure of contributing to all this, and the clergy, freed from care and anxiety, will be able to devote themselves with greater heart to more spiritual things of the parish.

In the third place, I strongly urge you to give your personal service in parish, in charitable and in social work. It cannot be denied that many well-to-do persons imagine that they have fully done their duty towards the parish and the community when they send in liberal contributions for parochial, charitable and social works. This generosity is truly commendable; but, if these persons who, as a rule, are in comfortable circumstances, would condescend to give also their personal service, they would become the medium of many blessings to society. Among these benefits I would mention especially that they will create a better understanding between the two large classes in society—the rich and the poor.

It is true beyond all doubt, or cavil, that there is a rather strained feeling today between those who live in comfort and those who have to struggle for every scrap they eat. This yawning abyss is becoming wider and deeper, day by day, and threatens to subvert all in a dreadful catastrophe. The imperative thing to do is to bring these two classes closer together; and this great good the rich can effect by generously giving their personal services to the alleviation of those who are in dire poverty or sore distress.

Lent in War-time

THE RIGHT REV. CORNELIUS VAN DE VEN, D.D.

PENANCE is the sinner's only hope for salvation. Fasting and mortification subdue the unruly passions of the flesh, elevate the mind to higher things and build the Christian character. Self-restraint is essential for all virtue and is a vital part of the Christian life. We should, therefore, most willingly comply with the Lenten laws of holy Church in order to train ourselves to obedience and penance and self-discipline, and to be conformed to our dying Saviour on the Cross.

In condescension to our weakness, Mother Church has in the course of time relaxed much of her former discipline, and, as may be seen in this year's Lenten regulations, the rules of fasting and abstinence have been mitigated again by the new canon law, which was recently published. The very fact that the Church is so considerate in the demands she makes of us should make us all the more willing to observe them to the very best of our ability. Those whose age or feeble health or laborious work require ample nourishment are allowed to take the usual amount of food lest their health be impaired. The other law, however, of abstinence from flesh meat on certain days, implies much less hardship than that of fasting and no one should seek exemption from it except for actual sickness or other very special reasons. Some Catholics in the poorer country-districts excuse themselves from the law of abstinence on the plea that no other suitable food can be procured to take

the place of meat; but it seems to us that, with a little foresight and good will, this difficulty could be easily overcome, and it should be borne in mind that a little difficulty or hardship is no excuse, because penance and self-denial is the very object of the law. We see at present the whole of our American people willingly submitting to meatless days and other restrictions demanded by the exigencies of these times, and should not we Christians be much more willing to undergo a slight privation through the higher motives of religion?

The old and venerable practice of the Friday abstinence should be particularly dear to us, and neither human respect nor any other selfish or unworthy motives should ever tempt us to break it, since it is a loving remembrance of our dear Saviour's bitter sufferings endured for us on that day and a constant outward profession of our Catholic Faith. Those that shirk from this slight penance are indeed most unworthy Christians and "enemies of the Cross of Christ," and those Catholics who persistently violate this important precept virtually deny their Faith, separating themselves from Christ's faithful sheep who hear His voice, and giving grave scandal to others, especially to members of their own household. No home is a Catholic home where this law is not observed, and most grievous is the sin of those parents who scandalize their children by the frequent and unlawful violation of this precept.

So far from being injurious to health, fasting and abstinence are, as a rule, most beneficial to it, whilst it is a well-known fact that most of the ills that afflict people and that shorten their days are to be traced to the opposite habit. So-called "good living" is by no means conducive to health and long life. Frugality and self-re-

straint are good for the body as well as for the soul. Self-control in all things is essential for people's well-being, and it is to be sincerely hoped that the stern necessities of the present war-time will have the good and lasting effect of bringing our people back to simpler habits of life, to plainer living, to humbler living, to less luxury and vanity in dress, to less social pride and rivalry, and to a wise moderation in all things. There is nothing more destructive to true happiness and contentedness than this foolish craving for self-indulgence, for pleasure, for vain display and wasteful extravagance. We especially ask our Catholic people to avoid, during Lent, all worldly pleasures and amusements which are so out of place at this time and so contrary to the spirit of this holy season, and even to make the children deprive themselves of certain pleasures and delicacies in order to teach them that same great lesson of self-denial and sacrifice.

Besides being a time for penance the holy season of Lent should revive and foster in us the spirit of prayer, which is the very life of the soul. Prayer is man's grandest duty and highest privilege; it lifts us up to God and brings His grace and His mercy down to us. There is no salvation without it. No sinner can be converted without prayer; no just man can persevere without its sustaining power. The man who does not pray leads a godless life; he is the prey of his passions and becomes the helpless victim of sin and vice. It is the neglect of prayer that makes us witness the deplorable sight of the decay of virtue and morality, of so many irreligious and unhappy homes and the disruption of families by discord and unfaithfulness. A prayerless home cannot be the home of peace and Christian purity. There the flower

of virtue cannot thrive. There we see no filial reverence of children for their parents, because the parents show no reverence for God. There we find not that Christian patience in trials, that Christian charity and mutual forbearance which makes all burdens light and renders the home-life sweet and happy.

We most earnestly beseech all our Catholic people to sanctify their homes by the beautiful custom of family prayer. This alone can make the home and its atmosphere Christian; it will plant religion deep in the hearts of the children and leave impressions which no time will efface. Besides your morning and evening prayers, and the Christian custom of saying grace at meals, and your other home prayers, you should make every effort to attend the Lenten services in the church, even at the cost of considerable sacrifice, to assist at Holy Mass every morning of the week, if possible, and to approach frequently the Lord's Holy Table. This is the way to sanctify Lent, to bring you nearer to God, and to secure all those spiritual benefits which God wishes to bestow on you during this time of grace.

If this penitential season is always fraught with solemn lessons and warnings, it is so more than ever at this time when God's hand weighs so heavily on us and on the world, and the future looks so dark and ominous with the things that may yet come to pass. It behooves us under the stress and uncertainty of the present crisis to turn to God in sincerity of heart, with humble penance and fervent prayer, acknowledging our sins and pleading for mercy. Let us pray that God may spare us from the dread havoc which the war has brought to other nations; let us implore the Divine help and protection for our beloved country, and let us during this fearful conflict con-

duct ourselves as good citizens as well as good Christians, cheerfully making even the heaviest sacrifices that may be demanded of us, and doing our full share of duty in all respects.

We commend especially to our people's generosity and charity those beneficent agencies which have for their object the relief of the wounded and suffering and the moral and spiritual welfare of our enlisted men. Chief among these are the Red Cross Society and those different Catholic war activities now placed under the immediate supervision of the Hierarchy, and of which the admirable work of the Knights of Columbus forms the principal part. The urgent need of surrounding our soldiers in camp and at the battle-front, with clean and wholesome influences, and especially of providing priests to minister to them and to be at their side in the face of death, is evident to all, and we wish to impress on all our people their bounden duty of aiding and supporting these beneficent works to the full extent of their means and generosity.

The Pope's Latest Words on Peace

IN reply to the customary Christmas address from Cardinal Vannutelli, *doyen* of the Sacred College, the Pope, says a Reuter message, after expressing regret that for the fourth year in succession the festival of Christmas was overshadowed by war, said he felt acute sorrow that all his efforts for the reconciliation of peoples had been in vain. His Holiness, after adverting to his peace proposals, said:

"From the highest quarters some of the principal bases for an understanding had been announced. We simply took them up, inviting the heads of the belligerent States to make them their object of particular study, with the sole object of satisfying the desire which lies in the depths of the heart of everybody." Proceeding, the Pope deplored that some quarters did not deign to hear his words, while others did not spare their suspicions and calumnies, but he consoled himself with the reflection that his invitation to peace could be compared to the corn of wheat about which his Divine Master spoke: "Except a corn of wheat fall into the ground and die it abideth alone, but if it die it bringeth forth much fruit." Above all, his Holiness said he was comforted by the consciousness of right, and it was his duty to continue throughout the world the mission of peace, the peacemaking of Jesus Christ.

"No obstacle or peril," he continued, "is capable of breaking my determination to fulfil this duty and exercise the right of him who represents the Prince of Peace. We do not deny that, seeing the efforts of once-flourishing nations thrown back into a paroxysm of mutual destruction, and fearing the ever-nearer suicide of European civilization, We sadly asked when and how will this dreadful tragedy have an end. The present calamity will never finish until men have returned to God with the warmest prayer from the heart. We wish to hasten the hour of this salutary return of society to the Gospel. When the eyes of the blind shall be opened and the ears of the deaf shall be unstopped, when the crooked shall be made straight and rough places plain, when, in one word, men and society return to God, then all flesh shall see the salvation of God, and to the poor and sorrowing will be announced the good news of peace.

"As the unbridled lust of the senses plunged once-celebrated cities into a sea of fire, so in our days public impiety and atheism, erected into a system of so-called civilization, has plunged the world into a sea of blood. To return to God it suffices to go to Bethlehem, and with the simplicity of the shepherds listen to the voice from the Divine manger. In these days we may go in the footsteps of Christ to Jerusalem. Humane councils and Divine designs have advanced together, the former subjugating the countries, the latter granting the age-long prayer of our fathers, giving back to the Christian Faith sacred places and venerated soil, where the blood of the Redeemer was poured out. Jerusalem, sacred city, blessed vision of peace, lifts to God a hymn of exultation and gratitude and love. All must see that events just accomplished in Jerusalem have a special language, which strengthens the invitation We address to the people to return to God, because in Jerusalem were blessed not those who came in the name of arms but in the Name of the Lord."

Some Novels for Catholic Readers

COMPILED BY JOHN C. REVILLE, S.J.

James, Henry:

The American	Houghton, \$2.00
The Europeans	" \$1.50
An International Episode.....	Harper, \$1.25

"The American" is perhaps the best, certainly one of the least involved in construction and in style of the author's works. It contrasts the pride and meanness of a set of old-world aristocrats with the manhood, self-respect and good nature of a strongly-fibered American. "The Euro-

peans" registers the impressions made by Europeanized Americans on Puritan Boston. The "Episode" answers the query: "Will the English nobleman wed the fair American?"

Janvier, Thomas Allibone:

The Aztec Treasure House.....Harper, \$1.50

The book tells the story of the discovery by a professor of archeology, a priest and their companion of a great Aztec city miraculously hidden for over a thousand years.

Jewett, Sarah Orne:

DeephavenHoughton, \$1.25

A humorous but kindly and faithful description, after the manner of "Cranford," of the old-fashioned inhabitants of a decayed seaport town of New England.

Johnson, Samuel:

RasselasDutton, \$0.50

One of the first attempts at formal novel-making in English. It lacks action and movement and is rather an eloquent homily on the "Vanity of Human Wishes," an allegory rather than a story. By contact with the world, the Prince of Abyssinia learns where true peace and happiness are to be found. The style is rich but ponderous.

Johnston, Mary:

Cease FiringHoughton, \$1.50

The Long Roll..... " \$1.50

To Have and to Hold..... " \$1.50

The Confederacy and Stonewall Jackson are the heroes of the first two books, both full of the din and strife of battle. Antietam and Chancellorsville are splendidly described. The last is a romance of early Virginia (1650), a little unreal, but full of color and action.

Johnston, Richard Malcolm:

Old Times in Middle Georgia.....Macmillan, \$1.50

Faithful records of the social bickerings, jealousies and

religious quarrels of Georgia negroes in the first half of the nineteenth century.

Kennedy, John Pendleton:

Horseshoe Robinson Burt, \$1.00

South Carolina during the War of Independence. The book deserves something better than the long neglect from which it has suffered.

Keon, Miles Gerald:

Dion and the Sybil.....Benziger, \$1.25

A spirited story of Rome under Tiberius, and at the same time a strong piece of apologetic literature. The taming of the Sejan horse, Dionysius' proof of the existence of the Divinity, and the apology of the gladiators have been too long forgotten.

Kickham, Charles:

KnocknagowBenziger, \$1.25

Here, the "Homes of Tipperary" have been described with the deepest insight and the most tender love; undoubtedly one of the most faithful transcriptions from life of the ways and manners of the Irish people at their best.

King, Charles:

Between the Lines.....Harper, \$1.25

The Broken Sword.....Grossett, \$0.75

Foes in Ambush.....Lippincott, \$1.25

Lanier of the Cavalry....." \$1.25

Under Fire " \$1.25

Stories of military life, bright, healthy and replete with movement; varied in character and incident.

King, Grace Elizabeth:

Balcony StoriesCentury, \$1.25

The Pleasant Ways of Saint Médard.....Holt, \$1.40

Intimate sketches from life of the ways of the South and its people by one who knows them well.

Kipling, Rudyard:

Captains Courageous	Doubleday, \$1.50
The Jungle Book.....	" \$1.50
Kim	" \$1.50
Puck of Pook's Hill.....	" \$1.50
The Second Jungle Book.....	" \$1.50
Soldier Stories	" \$1.50
Soldiers Three	" \$1.50
Under the Deodars	" \$1.50

The first volume describes the life on the high seas of the New England fishermen and the training of a young pampered millionaire by these rude but kindly teachers. The Jungle Books present us with Mowgli, the man of the woods and the brother to the wild animals around him, and introduces to the folk-lore of India. "Kim" chronicles the wanderings of a weird little waif and of a lama through the cities of India. Kim and his lama are a strange but fascinating pair. "Puck of Pook's Hill" makes us acquainted with the secrets told by the fairy to the children he meets on the South Downs. Anglo-Indian life, startling adventures, escapes, fights, fill up the other volumes. No great ideals or principles give substantial value to these works, but they are full of "go," of action, and of a certain virility and driving force which have made them popular.

Lawless, Emily:

Grania	Smith, Elder, 3s 6d
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Life on the Arran Islands; a study in contrasts between the characters of the saintly girl, Honor, and the impulsive Grania; the author's best work, others like Maelcho and Hurrish presenting a rather gloomy view of Irish life.

L'Ermite, Pierre:

The Mighty Friend.....	Benziger, \$1.35
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A powerful novel, dealing with social questions. Odile and De la Ferlandière are nobly drawn.

Lever, Charles:

Tom Burke of Ours.....Dutton, \$1.00

The best specimen of the rollicking military novel, the scenes are laid in Ireland and later in France during the wars of the Consulate and the Empire. Austerlitz and Jena are finely described. Lever's stories bubble with gaiety and fun, but give a false impression of Irish character by insisting on what is grotesque, reckless and whimsical.

Lincoln, Joseph:

Cap'n Dan's Daughter.....Appleton, \$1.50

Cap'n Eri " \$1.50

Extricating Obadiah " \$1.50

Mary 'Gusta " \$1.40

Partners of the Tide..... " \$1.50

These Cape Cod stories deserve their popularity. They are original, full of humor and deep human sympathies.

Lytton, Edward Bulwer:

The Last Days of Pompei.....Dutton, \$1.50

The Last of the Barons..... " \$1.50

My Novel " \$1.50

The first represents Roman society under the Flavii and the first growth of Christianity; the second depicts the fierce struggles of the Wars of the Roses with Warwick as a central hero. The last volume is a review of English society in all its forms, varieties, ranks and tendencies; an overcrowded gallery of portraits. The style is at times gaudy and theatrical. The author is inclined to sensationalism and sentimentalism and not free from prejudice and bigotry.

MacManus, Seumas:

In Chimney Corners.....Doubleday, \$1.50

A Lad of Friels..... " \$0.75

Through the Turf Smoke.....Digby & Long, 2s 6d

The second tale records the annals of a Donegal hamlet

in O'Connell's time; a life-like and sparkling picture. The two other volumes form a collection of quaint Irish folk-tales.

Maher, Richard Aumerle:

The Heart of a Man.....Benziger, \$1.35

The Shepherd of the North.....Macmillan, \$1.35

Two powerful and virile stories. The first tells how, after many doubts and struggles, Jim Lloyd realizes that the Catholic Church is the truest friend of the working-man. The Shepherd of the second novel is Bishop Joseph Winthrop Alden, the protector and defender of the people. The plot hinges on the seal of confession.

Manzoni, Alessandro:

The Betrothed.....Macmillan, \$1.50

One of the world's great novels, the idyll and the tragedy of the love of two simple villagers, a genuinely Catholic story in the highest sense of the word, and permeated with a thoroughly Catholic atmosphere; highly admired by Scott and Macaulay. The scene is in Milan and along the shores of the Lake of Como in the earlier part of the seventeenth century. The book reveals a deep insight into human nature and breathes the tenderest sympathy for the poor. The monk, Cristoforo, and Cardinal Federigo Borromeo are magnificently painted.

Mark Twain:

Huckleberry FinnHarper, \$1.75

Rich in its racy humor; a genuine American story.

Marryatt, Frederick:

Jacob Faithful.....Dutton, \$1.25

Masterman Ready....." \$1.25

Mr. Midshipman Easy....." \$1.25

Peter Simple" \$1.25

All descriptive of life in the English navy about eighty years ago. Racy sailor yarns of wrecks, sea-fights, en-

counters with savages, life on a desert island. The death of Masterman Ready is well worth reading.

Melville, Herman:

Moby Dick or the White Whale.....Estes, \$1.50

The finest sea story, perhaps, ever written, not excepting the best of Conrad and Clark Russell, Dana's "Two Years Before the Mast" nor even Cooper's "Pilot": the epic of the American whale-fisheries. Young and old will be thrilled with the adventures and tragic death of Captain Ahab who sails the seas to hunt the white-faced whale whose terrible jaws had sheared off his leg and made him a cripple for life. The style is not always felicitous, but when at its best, it is superb. And the crew that sailed with Ahab would be the envy of the Flying Dutchman himself.

Miles, George H.:

The Truce of God.....Benziger, \$0.60

Full of the romance and color of the Middle Ages. The lesson it teaches is very timely now.

Mitford, Mary Russell:

Our VillageMacmillan, \$0.50

Delightful sketches of English rural life and scenery.

Mulholland, Rosa:

A Fair EmigrantKegan Paul, 2s

Marcella Grace " " 6s

NannoGrant Richards, 3s 6d

Onora " " 3s 6d

The Wild Birds of Killeevy.....Benziger, \$1.10

The most striking characteristics of these novels is a literary style of singular purity and grace and a quiet classic beauty very different from the flashy and gaudy style so much in vogue. "The Wild Birds of Killeevy" is one of the most pathetic tales of Irish life. "Marcella Grace" is dramatic in plot and incident.

Navery de, Raoul:

Idols—Captain Roscoff	Benziger, \$0.48
Captain Roscoff—Idols	" \$1.10
The Monk's Pardon	" \$1.00
The Treasure of the Abbey	" \$1.20

All remarkable for plot and invention; bristling with interest and incident. "The Monk's Pardon" is an historical romance of the Spain of Philip IV, with the famous painter Alonso Cano as one of the central figures. "Idols" is a mystery novel, intricate enough to satisfy the most exacting. The other two are stirring tales of the French Revolution; all thoroughly Catholic.

Newman, John Henry:

Callista	Longmans, \$1.25
Loss and Gain	" \$1.25

"Callista" unfolds the story of an African martyr of the third century; it is remarkable rather by the style and the psychological analysis of character than by stirring incident. There are splendid passages such as the description of the plague of locusts and the possession of Juba. In "Loss and Gain," which to a certain extent tells us the story of the author's conversion, there are glimpses of University life at Oxford, and a clear statement of the differences between Catholicism and the Church of England.

Noble, Frances:

Gertrude Mannering	Marlier, \$0.75
Not for This World Only	" \$0.75
The Temptation of Norah Leecroft.....	" \$0.85

Nobility of thought and perfection of draftmanship mark these novels; the story of Gertrude Mannering and Stanley Graham makes sacrifice seem almost easy.

Norris, Frank:

The Octopus	Doubleday, \$1.50
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The PitDoubleday, \$1.50

Two powerful novels whose purpose is to show the brutalities of capitalists. Both are socialistic in tendencies and should be read with caution.

O'Grady, Standish:

The Coming of CuchulainnMethuen, 3s. 6d.

The Flight of the EagleBenziger, \$1.10

The Gates of the North " \$1.10

Ulrick the Ready " \$1.10

The "Flight" tells in a narrative of power and vividness of the kidnapping of the great Hugh Roe O'Donnell and of his escape from Dublin Castle; time, the days of the Elizabethan domination in Ireland. "Ulrick" weaves the story of the battle of Kinsale and the siege of Dunboy into the history of O'Sullivan Ulrick in the last years of Elizabeth's reign. The other two volumes are a splendid prose-epic of the great national hero of Erin and his mighty doings. O'Grady's style is rich, harmonious; it rises at times to the "grand note." Like Gerald Griffin, O'Grady has done excellent work for the cause of Irish literature.

"O. Henry" (Sidney Porter):

The Four MillionDoubleday, \$1.50

Roads of Destiny " \$1.50

Masterpieces of the short story, healthy in their moral lesson, full of pathos, wit and humor. The author loves the poor.

Oldmeadow, Ernest:

AntonioCentury, \$1.30

The suppression of the monasteries in Portugal and the efforts of an exiled monk, who engages in the wine-trade in order to buy back his monastery. The style at

times is exceedingly beautiful; sympathetic descriptions of monastic life. But the plot is not convincing to Catholic readers.

O'Reilly, John Boyle:

MoondyneBenziger, \$1.10
A stirring tale of the Australian bush.

Page, Thomas Nelson:

John Marvel, AssistantScribner, \$1.10
Red Rock " \$1.10

Tales of the South. In "Red Rock," the Reconstruction period and the fortunes of "Red Rock" plantation; the negroes are sympathetically and the "carpet-baggers" sarcastically drawn. In "John Marvel," the friendships and the fates of three men who meet in a Southern college; a fine bit of social, economic and psychological analysis.

Parker, Gilbert:

A Ladder of SwordsHarper, \$1.50
The Seats of the MightyAppleton, \$1.40
Novels of adventure which are rich in dramatic movement.

Parrish, Randal:

My Lady of the NorthMcClurg, \$1.50
Virginia and the Shenandoah in the Civil War; a Federal hero and a Confederate heroine; Lee and Grant.

Pater, Walter:

Marius the Epicurean.....Macmillan, \$2.25
The mental, moral and spiritual growth of a Roman, the friend of Marcus Aurelius and Galen. The style is of rare beauty, though at times of an evanescent and tenuous quality; the picture of Rome is rich in color. The hero does not embrace Christianity, but admires it and feels its influence. The incidents are few and the movement is slow.

Paulding, James Kirke:

The Dutchman's FiresideScribner, \$2.50

Paulding was a collaborator with Washington Irving in the writing of "Salmagundi." The present work is thoroughly racy, American, and a faithful reproduction of the rugged but sound and healthy life of our early national period. The settlers, the Indians, the Yankees are keenly analyzed and vigorously portrayed.

Peacock, Thomas Love:

Crotchet CastleDutton, \$0.50

Gryll Grange " \$0.50

"Aristophanic Mockery" of what the author considered the extravagances of society marks his works, which at times satirize the clergy; here, however, the characters of Drs. Opimian and Folliott make up somewhat for earlier attacks by the author.

Poe, Edgar Allan:

Tales of Mystery, Imagination and

HumorHarper, each volume, \$0.75

These "tales" are the extreme development of the "Gothic" romance "with added analytic and psychological effect." Most of them are improbable and impossible, but they are all thrilling in spite of this fundamental error. They contain detective riddles, hallucinations, horrors, the mysteries of mesmerism, phantoms, tombs, charnel houses, torture pits, startling adventures, all admirably told, marvelously built up and inexorably marching to their conclusion. They are artistic, or rather, artificial. The art is not of the noblest kind, for it works extravagantly and rudely upon the sensibilities and the nerves; the effect is to leave us in a state of despondency and gloom. Poe is the forerunner of Wells, Conan Doyle and Jules Verne.

Porter, Jane:

The Scottish ChiefsRoutledge, 2s.

Thaddeus of WarsawDutton, \$0.75

The Chiefs are Wallace and Bruce; their deeds of heroism in the War of Scottish Independence (1296-1314) are dramatically and vigorously told. The "Thaddeus" was suggested by events in the latter part of the life of Thaddeus Kosciuszko. The hero of the book is Count Thaddeus Sobieski, the type of the faultless and highly idealized hero, gallantly fighting for his country, and later, when an exile in London, surrounded by an atmosphere of mysterious dignity and grandeur. Old-fashioned books, but healthy and invigorating.

Radcliffe, Anne:

The Mysteries of UdolphoDutton, \$1.00

A real "thriller"; time, the end of the sixteenth century; theater of operations, a gloomy gorge and a grim old dungeon in the Apennines; haunted chambers, a mystic veil and a maiden in distress; descriptions highly colored, but not without beauty of the Pyrénées, the Alps and Venice.

Reade, Charles:

Hard Cash.....Scribner, \$1.25

Put Yourself in His Place..... " \$1.25

The first is a stricture on the cruelty practised toward the inmates of private lunatic asylums. "Hard Cash" is the fortune out of which the brave sailor, David Dodd, is swindled, thus driving him mad. "Put Yourself in His Place" is a strong plea for warmer sympathy between capital and labor. Reade's best-known novel, "The Cloister and the Hearth," cannot meet the approval of Catholics.

Reid, Christian:

A Child of Mary.....Ave Maria, \$1.25

A Daughter of the Sierras.....Herder, \$1.25

A Woman of Fortune.....Benziger, \$1.25

Heart of Steel.....Appleton, \$1.25

Vera's Charge.....	Ave Maria, \$1.25
The Wargrave Trust.....	Benziger, \$1.25
A Daughter of a Star.....	Devin-Adair, \$1.35
Weighed in the Balance.....	Church Supply, 1.50

Admirably written and artistically constructed stories which reflect faithfully Catholic life and practices.

Sadlier, Mrs. James:

The Blakes and Flanagans	Kenedy, \$0.75
The Daughter of Tyrconnell	" \$0.75
Willie Burke	Church Supply, \$0.40

In these volumes Mrs. Sadlier did pioneer work in the field of Catholic fiction, for which we should always be grateful.

Scott, Sir Walter:

Waverly	Macmillan, \$1.25
Ivanhoe	" \$1.25
Kenilworth	" \$1.25
The Legend of Montrose.....	" \$1.25
The Talisman.....	" \$1.25
Count Robert of Paris.....	" \$1.25
The Bride of Lammermoor.....	" \$1.25

Steeped in the romantic spirit of the Catholic Middle Ages, Scott is credited with being the morning star of the Oxford movement. All his novels bear the marks of genius, though some of them show indications of ignorant prejudice against the Church.

*To be continued in the April 8
issue of the CATHOLIC MIND*

The Pope and the War

THE ARCHBISHOP OF TORONTO

THE Bark of Peter is passing over troubled seas these war-times. We should not be surprised that she is buffeted by heavy waves. The Catholic Church is the only international Power remaining unbroken by the conflict of nations and empires. International Socialism, Masonry, commercial and scientific organizations, all the bonds which connected men of one nation socially with those of the other nations, are powerless now, excepting one, the Catholic Church. Even the men who assail the Church on account of local issues, if they are thoughtful men, would not willingly see disappear this last organic expression of the brotherhood of man. The accusations which have been circulated in Canada against the Catholic Church have reference chiefly to the position and the attitude of his Holiness the Pope.

THE POSITION OF THE POPE

The Pope is necessarily neutral in this war. He is in justice obliged to be impartial. Catholics are patriotic in their respective countries. The war has made this clear. Whether right or wrong in judgment, they are convinced of the justice of their respective countries' cause, whether French or German. If the Pope publicly condemned either group of belligerents at the outbreak of war or at any stage of it, he would thereby place many millions of Catholics in the agonizing necessity of choosing between their Church and their Country, and he would favor one section of the Church at the expense of another. The war would go on in any case. Civil war would add to its horrors, for all countries are divided in religion, and the remedy would only increase the disease. Besides, a public condemnation would involve a judicial investigation, and this is practically impossible in war times. The Pope has publicly condemned particular acts of cruelty and injustice, like the invasion of Belgium; but

as to the war in general, he is strictly neutral. One proof of his impartiality is the fact that he is abused by daily newspapers and prominent individuals of both sides. I need not cite instances on the side of the Allies. Most people have seen or heard accusations to the effect that the Pope is pro-German, that he is responsible for the defeat of the Italian army, etc. About four months ago Herr Lahusen, a prominent Evangelical leader in Germany, said:

We will not forget that the strength of Prussia and of Germany lies in the Gospel. As Frederick William I said, "We here are Protestants to the bone," and Bismarck's phrases are still true about our Evangelical Protestant *Kaisertum*. We do not interfere with our Catholic brethren, letting themselves be guided in their faith by the head of their Church; but we in Germany want nothing to do with a Holy Father who would have a say in our politics. We want nothing to do with a mediation to give us peace; we want to win our peace with the sharp sword which was dedicated by Luther.—*London Tablet*.

The semi-official *Kölnische Zeitung* said a year ago:

Whereas in the spring of 1915, the Curia was almost unanimously against Italy's entry into the war, but was nevertheless neutral, today, in consequence of the untiring propaganda of the Allied powers, the majority of the authoritative personages at the Vatican may be described as in full agreement with the Italian policy.

The *Vossische Zeitung* says:

What really plays the authoritative and decisive role at the Vatican is Italian nationality, which is closely allied to the French. They feel, think and work there as Italians and Romans. It is hopeless to think of paralyzing the anti-German Romanism of the Vatican.

These are but samples of many similar things said and published in Germany during 1917, while in England the *London Times* was maintaining that the tenor of the Pope's Peace note bore the mark of German inspiration, and the *Globe* was referring to the "foolish buzzings of the Vatican." A neutral Power which tries to lessen the horrors of war is always likely to be so treated by representatives of opposing belligerents; but the Governments of these belligerent nations evidenced their confidence in the Pope's impartiality by accepting him as mediator in negotiations resulting in notable improvement in the condition of many prisoners of war. Following is a summary statement of these negotiations:

A proposal for the general exchange of prisoners unfit for military service was made by his Holiness to the Sovereigns and heads of States of the belligerent Powers on December 31, 1914. All the Governments accepted, but in practice it was only found possible to carry out the exchange as between France, Belgium, Great Britain and Russia on the one side and Germany on the other. An agreement was subsequently concluded between Italy and Austro-Hungary and has been in operation for some time past.

The Pope then took up the question of invalid and wounded prisoners, and in May, 1915, opened negotiations with the belligerent States with a view to such prisoners being interned in neutral countries. The negotiations with the French, Swiss and German Governments were successful, and several thousands of these prisoners have been interned and tended in Switzerland.

In 1915 the Pope made a further appeal in order that they should agree to allow the strict observance of Sunday rest for prisoners of war. All the Governments adhered to his proposal.

In April, 1916, the Pope put forward a plan for interning in a neutral country, after eighteen months' captivity, the fathers of at least three children. The Vatican warmly urged the matter, but negotiations have been delayed owing to certain practical difficulties. Nevertheless it has been found possible to accommodate a certain number of these prisoners in Switzerland by way of experiment, and it is hoped that before long arrangements will be made on a larger scale. His Holiness also secured the release of very many Belgian civilians who had been deported to Germany.

On the 12th of August, 1915, Sir Henry Howard, representing the British Government at the Vatican, was instructed to express "the warm thanks of his Britannic Majesty for the humanitarian and efficacious action of his Holiness."

THE POPE AND BELGIUM

On the 4th of August, 1914, the Chancellor of Germany recognized that in the invasion of Belgium, Germany had committed "an injustice," maintaining, however, that, under the circumstances, it could not have been avoided. On the 22nd of the following January

Pope Benedict XV spoke publicly at the Vatican and said:

It belongs to the Roman Pontiff, whom God appointed supreme interpreter and vindicator of His law, to proclaim before all that no possible reason can make licit any violations of justice.

The official representative of Belgium at the Vatican, M. Van den Heuvel, inquired whether these words of his Holiness had reference to Belgium, and he received the following reply from the Papal Secretary of State:

The violation of the neutrality of Belgium, carried out by Germany, on the admission of her own Chancellor, contrary to international law, was certainly one of "those injustices" which the Holy Father strongly reprobates.

The Holy See is the only neutral Power which has protested against the invasion of Belgium. Referring to the Pope's words and the Cardinal's letter, the influential *Hamburger Fremdenblatt* of January 29, 1917, says: "The one belligerent Power against which the Vatican has officially spoken is Germany."

This was not a violation of neutrality. The fact that Belgium was not in either of the belligerent groups until forced by invasion, made its case exceptional, and the German Chancellor's admission gave occasion to condemn the proposition that the end justifies the means, even when the end is the safety of the German Empire.

On the 25th of April, 1915, Cardinal Mercier issued to the people of Belgium a long pastoral on "Devotion to Christ and to His Divine Mother," in which he said:

From the beginning of the war certain cunning, evil, and treacherous minds have persisted in encouraging the rumor that the late Pope, Pius X, and our Holy Father Benedict XV, gave help and moral approval to our enemies, and, through weakness, did an injustice to the rights of the Belgian people. These are calumnies, my Brethren—nothing but infamous calumnies. The simple, loving, generous heart of Pius X was incapable, I will not say of any cowardice, but of so much as the appearance of an accommodation with injustice, even though it were triumphant. The truth is that the noble old man succumbed to the grief that overcame him, when he saw the European nations rent by murderous war, and Providence left him no time to express in public the holy horror these orgies of blood inspired in him.

As for our Holy Father, Pope Benedict XV., what could he do for the Belgians that he had not done? His very first Pontifical blessing was for us, and he charged me to bring it to

you in his name. On two occasions he was good enough to send generous donations to Belgium, in spite of the poverty of his resources. In his fatherly goodness he addressed to us two letters of consolation designed for you. Add to this his resolute and noble Consistorial Allocution of the 22nd of January; his answers to the telegrams of the King and the Government; that to M. Van den Heuvel; the support he afforded us through his Apostolic Nuncio in Brussels—and if, after all this, Belgium is still not satisfied, I am afraid her spiritual piety tempts her to excess of spiritual hunger.

In July, 1915, the Pope granted an interview to M. Laudet, editor of the *Revue Hebdomadaire* (Paris), for the purpose of correcting a false report published in *La Liberté* by M. Latapie. In this his Holiness said:

At the beginning of the bombardment of the Cathedral of Reims we charged the Cardinal Archbishop of Cologne to convey our protest to the German Emperor. . . . I condemn strongly the martyrdom of the poor Belgian priests and so many other horrors on which light has been cast.

Belgium is not the only country in which Catholic priests and bishops were harshly treated. In Galicia the Archbishop of Lemberg was deported to Russia and imprisoned, while his priests were coerced for the purpose of making them join the Russian Church. The Holy Father had to take all such facts into account.

THE POPE AND AUSTRIA-HUNGARY

In a population of fifty millions in Austria-Hungary about thirty-four millions are Catholic. From these the Pope rightly expects ecclesiastical obedience; but from the Austrian Government he does not expect political support. Catholics do not confound religion with politics or with State policy. It is not a rare phenomenon to see the majority of a people Catholic and their government unfriendly to the Church. This results partly from the international character of the Catholic Church. No civil government is naturally inclined to favor a strong international organization which affects its interests. After three and a half years of war, and under the pressure of evident necessity, the Allies have effected a partial international direction of military forces. British particularism accepted this very reluctantly. An appeal to national feeling against the arrangement created a crisis in Par-

liament. The Catholic Church is an international organization, and always has to reckon with the national jealousies which beget exclusiveness in national governments. Christ proclaimed a divided allegiance when He said: "Give unto Caesar the things that are Caesar's, and to God the things that are God's." Allegiance in the things of God had hitherto been given to Caesar everywhere. In all countries, whether Jewish or Gentile, there was, not union of Church and State in cooperation, but unity of Church and State. They were combined in one institution. Christ proclaimed a separation of powers, leaving civil sovereignty to Caesar and giving sovereignty in religious matters to the Church He founded on the Rock. Caesar has never ceased to resent this curtailing of his power. The tendency to revert to pre-Christian conditions, and to restore sovereignty in religious matters to the State, is very strong, even in Catholic countries, and it sometimes takes the form of ignoring religion altogether in official acts, and of using education as a substitute. Where this tendency overpowers opposition it results in national churches. Austria is largely a Catholic country, and its Government has often sought to use religion as an instrument of rule or of expansion; but the very idea of becoming itself an instrument of Papal policy is as abhorrent to the Austrian Government as the thought of a French generalissimo controlling the British armies is to the British people. The following is taken from the *Toronto Globe* of August 1, 1870:

The evacuation of Rome by the French troops in September next, and the entrance of the Italians into the Holy City in their room, seems to be no longer doubtful. Not only have the French and Italians come to an understanding in the matter, but Austria fully assents to the arrangement.

In 1867 the Austrian Chancellor Beust "warmly urged that Italy should be allowed to occupy Papal territory," and when in 1870 Rome was taken by the Italian army, Austria accepted the Italian Law of Guarantees as sufficient protection for the Holy See. At the Congress of Vienna in 1815 the Austrian representative, Count Metternich, proposed on behalf of Austria, "to abolish the Temporal Power of the Pope in her favor." At that time Austria was in possession of northern Italy. In the Papal

Conclave of 1903 the Austrian Government interfered with the independence of the Church by vetoing the election of Cardinal Rampolla, using an ancient privilege which Pius X afterwards abolished. Authorities for the foregoing statements of fact are given in No. 26 of an Anglican series called "The York Books." The evident inference is that it is not to the Government of Austria the Pope can look for political support in any project to restore the States of the Church.

THE POPE AND GERMANY

The Pope pro-German! This party cry is used by those who seek the most unpopular attitude they can find in any period to attribute to the Pope. Before the war he was, according to them, the enemy of science or of liberty or whatever happened to be most prized at a given time. Now he is, of course, against the Allies, according to them. Others there are who do not hate the Pope, but find that it pays to misrepresent him.

The well-informed see how impossible it is for the Pope to be other than impartially neutral in this war. I have before me a large volume published in 1913, giving the population of every Catholic diocese and mission in the world. Its statistics are conservative as compared with those of the 1914 number of the "Statesman's Year Book." From it we learn that the Central Powers, Germany, Austria-Hungary, Bulgaria, and Turkey, have 57,466,130 Catholics. The Allied Powers are France, the British Isles, Italy, Belgium, Portugal, Canada, Australia, New Zealand, South Africa, Newfoundland, and the United States. In these countries the Catholic population is 111,089,571. That is, the Catholic population of the Allies is nearly double that of the Central Powers. With such vast numbers of Catholics on both sides, the Pope is necessarily neutral. It would be inconsistent with his position to antagonize the patriotism of more than a hundred million Catholics in the Allied nations.

The Allies are not the first to come into conflict with German *Kultur*. Thirty to forty years ago the Catholic Church in Germany went through a fierce combat, which Bismarck called the *Kulturkampf*. The Church had the

choice of becoming thoroughly Germanized or of continuing to be international, and she chose the latter. Bismarck wanted the former. He confiscated Church property, discontinued salaries to the clergy, and suppressed the supervision which the Church had exercised in Catholic schools. In 1880, 1,770 priests had fallen victims of the new laws in prison, banishment, or heavy fines, besides the expelled members of Religious Orders. Three hundred Catholic institutions were closed. Bishops were imprisoned or banished. All this took place after a successful war with France, and we are asked to believe that the Pope finds nothing but satisfaction in thinking of the years following a successful war against France and her Allies!

The following is a paragraph of the Pope's Peace note dated August 1, 1917:

First, the fundamental point should be that the moral force of right should replace the material force of arms; hence a just agreement between all for the simultaneous and reciprocal diminution of armaments, according to rules and guarantees to be established, to the extent necessary and sufficient for the maintenance of public order in each State; then, in the place of armies, the establishment of arbitration with its exalted pacifying functions, on lines to be concerted and with sanctions to be settled against any State that should refuse either to submit international questions to arbitration or to accept its awards.

The adoption of this would mean the end of militarism. An armed force restricted to the work of maintaining order within each nation would be radically different from an army formed by conscription for defense against external powers. An instance of the former is the Royal Constabulary in Ireland, and of the latter, the German or the French army. If the Pope were pro-German, would he propose the abolition of conscription in times of peace? In a letter addressed to the Archbishop of Sens, France, the Papal Secretary of State remarked as follows on this paragraph of the Peace note:

Conscription has, for more than a century, been the cause of a multitude of evils to society. The true remedy is a simultaneous and reciprocal suppression. Once abolished, it could only be revived by a law, and such a law would have to be passed by Parliament. This would be the case in the Central Empires, even with their present constitutions. Now, the con-

sent of Parliament would be very improbable for many reasons, especially in view of the painful experience of the present war. In this way the peace treaties would have the guarantee of popular support. On the other hand, if the right of declaring war were reserved to the people by way of *referendum*, or at least to Parliament, international peace would be assured as far as it can be assured in this world.

Evidently, it is not to the Kaiser or other rulers that the Vatican looks for support in its peace policy, but to the people.

THE POPE AND ITALY

Italy took Rome from the Pope in 1870, leaving him the Vatican and the buildings used as offices of administration. The King of Italy has since resided in a palace built as a Papal residence in the sixteenth century, the Quirinal. This was the end of what is often called the Temporal Power of the Pope, and more correctly, the States of the Church. For a thousand years, with few interruptions, the States of the Church had served a definite purpose. They were a means to an end. The purpose was the civil independence of the Pope in his relations with the Catholics of different nations. The Catholics of any nation naturally object if there is reason to suspect that the Government of another nation can influence the Holy See in making appointments or in other acts of administration. Like the President of the United States in the District of Columbia, the Pope needs to be on neutral ground. A hundred years ago there was a proposal connected with the securing of Catholic emancipation in Great Britain and Ireland, to the effect that the British Government should have a voice in the appointment of Catholic Bishops in Ireland. The Catholics of Ireland agitated against this proposal until it was dropped. Not only must the Pope be free in this respect; he also needs to be above suspicion of partiality as between different nations. He had his District of Columbia in the States of the Church, a portion of central Italy, of which he was King. When he lost the States of the Church he had recourse to other means of civil independence. He discontinued diplomatic relations with the Kingdom of Italy, and kept up such a protest against the Italian Government that the Catholics of other nations could not sus-

pect collusion between him and the civil power of Italy. The success of this means of self-defense on the part of the Pope was shown in the conflict between Church and State in France in the years 1901-7. At that time Italy was an ally of Germany. The alliance with Austria was never welcome to the people of Italy, but the alliance with Germany was. If the French Government had succeeded in making the Catholics of France suspect that Germany's Ally was able to influence the central administration of the Church, the result might have been disastrous; but no such result followed. The Catholics of France accepted dutifully the decision of the Pope in the case as that of an unbiased Church Court of supreme authority. Since 1870 every succeeding Pope has demanded a guarantee of civil independence—not necessarily a territorial guarantee, but some international arrangement to serve the purpose which the States of the Church served. The present situation is unsatisfactory. It antagonizes the people of Italy; it confines the Pope to the Vatican; and the war shows it to be insufficient in other respects. There are now probably many in Germany and Austria who doubt the impartiality of the Pope as regards Italy. When Italy declared war in 1915, the *Montreal Gazette* said:

The entry of Italy into the war will make the position of the Pope peculiarly difficult. He will be at once cut off from direct communication with Austria, which is one of the world's strongest Catholic countries, as well as with a great number of South German adherents of his Church. He will be able to maintain correspondence, no doubt, with the Bishops in the countries hostile to Italy, but it will be by slow and indirect means, and his messages may be opened and censored. Such a situation was foreseen in 1870, and though it has taken forty-five years to see its realization, it will be none the less awkward. A neutral seat is necessary for the freedom of a Church whose membership is international.

The Pope's first duty is to safeguard the unity of the Church, as far as he can. The Church is not an Italian institution. It is Catholic. The outlook of daily life at the Vatican is world-wide. In Italian Government circles the outlook is intensely national. The cosmopolitan and the national points of view sometimes clash. The Italian Government assumes that the freedom of the Pope in

the administration of the Church is a purely Italian matter, and that the guarantees sanctioned by the Parliament of Italy to that effect are sufficient. The Pope acts on the assumption that this is an international affair, and that what one Italian Parliament guarantees, another may refuse to guarantee. This is a fundamental difficulty between the Holy See and the Kingdom of Italy, and accounts for much that is offensive to Catholics in the tone of the Italian press. But, as far as the war is concerned, the Pope is impartial in his attitude to all nations, Italy included. In June, 1915, the Cardinal Secretary of State at the Vatican stated through the *Corriere d'Italia*, of Rome, that "The Holy See does not wish to create embarrassments for the Italian Government, . . . and looks not to foreign armies, but to the sense of justice . . . among the people of Italy in conformity with its true interests." On December 9, 1915, the Pope recognized in a public address that "those who govern Italy are not wanting in good intentions to eliminate the inconveniences" of his present position. In November, 1917, the Italian army suffered a severe defeat at the hands of the Germans. The principal cause of the defeat was a disruptive propaganda among Italian soldiers. The parties responsible for the success of the propaganda are indicated in a special cable to the *Toronto Mail and Empire* of December 26, as follows:

Rome, Dec. 25.—During yesterday's stormy debate in Parliament interesting revelations were made in connection with the military disaster in November which was attributed mainly to the Socialists' anti-war propaganda among the soldiers. Specific evidence was adduced that soldiers were incited to desert and were persuaded that peace was inevitable if they did not resist. Deputy Colajanni also blamed Giolitti, the former Premier, whose absence justified the belief that he disapproved of and was opposed to the war. The Socialists interrupted the orators and blamed General Cadorna, the former commander-in-chief, but they were shouted down by the majority and their leader, Deputy Turati, was prevented from explaining that the weak resistance of the army was due to bad leadership.

During this debate a member named Pirolini tried to place some of the blame on the clergy. To him the Prime Minister of Italy replied:

I deplore the accusations of a general character made by the Hon. Signor Pirlini against high ecclesiastical personages—ac-

cusations that tend to hurt the supreme spiritual authority—against priests and against the Catholic party. Such accusations are unjust and offensive because, as the public are aware, the Italian clergy, both high and low, have given noble and beautiful proofs of Italian sentiments, and the great mass of the Catholics have known how to reconcile the dictates of faith with their duties toward their country.

It seems to be a fact that the Teutonic agents made use of the Pope's Peace note in this propaganda. They use anything they can think of to serve their purpose. At present they are using a Bible agency in Canada. But, in the case of the Peace note, it should be remembered that the Pope did not intend its publication. It was sent to the belligerent Governments through diplomatic channels, and the Foreign Department of one of the Allied Governments published it. The Cardinal Secretary of State issued a manly statement on this phase of the subject, as follows:

The malicious insinuations propagated in America, and the tendency to attribute in great part to the Italian clergy the responsibility for the present situation, must be denounced. In Italy no fair-minded person is attributing the situation to the clergy. When disruptive propaganda began to affect the morale of the Italian army, the clergy in general and the army chaplains in particular, following the instructions of the chaplain-in-chief, labored to counteract it and elevate the morale of the troops. More than once the army chaplains informed the chaplain-in-chief of the situation, and he in turn informed the supreme civil authorities of the disruptive movement that was creeping in, and all this long before the publication of the Papal note. The true causes of the recent Italian reverses are perfectly well understood in Italy, and the shoulders on which rests the responsibility for such reverses are well known, a responsibility which certainly does not touch Catholics, clergy, and least of all the august person of the Sovereign Pontiff. And if there did happen to be a single incident to deplore in this respect, namely, the case of a Catholic paper which published an article containing imprudent observations, the Holy See at once ordered the suppression of that paper, although the writer was subsequently acquitted by a military tribunal with the verdict of "not guilty." Finally, is it necessary to repeat that the Pontifical appeal, which some have so ignorantly criticized, was addressed to the chiefs of Governments for consideration in official chancelleries? Governmental authorities first gave it to the press and public. The Holy See published and commented on it in the *Osservatore Romano*, the Vatican's official organ, only when the false interpretations of others, whether innocent or wilful, necessitated such action.

In his Christmas address his Holiness referred to the taking of Jerusalem from the Turks as an answer to the age-long prayer of the Fathers by "giving back to the Christian Faith the Holy Places and the venerated soil where the blood of the Redeemer was poured out." German papers condemned this utterance as a violation of Papal neutrality. The *Münchener Neueste Nachrichten* thinks that "the Entente is exploiting the words of Pope Benedict to the fullest extent." The Pope's words are certainly not exploited in Ontario. The correspondent of the Toronto *Daily Star* in Italy has two columns of anti-Papal prejudice in the issue of February 16, the tenor of which is indicated by the headlines: "Vatican Ignored Capture of Jerusalem by British. Catholic Organ Dismissed News Curtly, While Other Papers Published Columns of Enthusiastic Comment—Belated Effort to Remedy Omission." Well, here is part of the comment of one of the Catholic daily papers published in Rome, the *Corriere d'Italia*, the day after the taking of Jerusalem.

The victory of the Allied nations in the Holy Land is a Christian victory. Christ triumphs over Mussulman impiety and Lutheran pride. Against us, against Christ, who now returns triumphant with our banners, Turk and German have fought to defend an iniquitous usurpation, a shameful profanation. Mahomet and Martin Luther joined against the new Crusade. The nation which in Belgium and France devastated churches and overthrew altars in hatred of the Catholic Faith, has crossed its flag and its arms with the crescent and scimitar in support of the wrong done by Saladin, before whose tomb the German monarch bowed his proud head in an act of protection which was pretended submission aiming at his world-empire dream. The shameful alliance in the Holy Land has been defeated. Christ has overcome Mahomet and Luther, and rises anew symbolically from His sepulchre.

The fact is that the victory in Jerusalem was notified to the Holy See officially by the British Ambassador at the Vatican, and the Pope sent a reply to the British Government through the Ambassador. The British Government is free to publish that reply and show whether the "Vatican ignored the capture of Jerusalem by the British."

Rome is the only great capital of Europe, in which the most influential personage has neither civil nor mili-

tary authority. The Quirinal is overshadowed by the Vatican. The attitude of Italy towards the Pope is a compound of love, reverence, fear, and hate. He is not despised by any class of citizens. The Socialists would probably destroy the Vatican if they could. The Government of Italy does not wish to see the Pope leave Rome, but does wish to see his international authority diminished. Government circles look upon the Vatican as a national institution which refuses to conform to their wishes.

GENERAL CONSIDERATIONS

The Holy Father is assailed on all sides. Why did he not do this, and why did he not protest against that? "Even that noble person, Cardinal Mercier, received a very cold welcome when he came from Belgium to Rome," says the *Star* correspondent. Either Cardinal Mercier or the *Star* correspondent states an untruth. The Cardinal knows what took place, and he is incapable of conscious falsehood. In his Lenten pastoral of 1916 he tells how he was received at the Vatican in the following words:

Our Holy Father showed me the most touching kindness. As soon as I arrived, he deigned to fold me in his arms; he invited me to come and see him as often as possible; he allowed me to tell him everything, to confide in him fully, to think aloud before him. During the many hours I had the consolation of spending in his august presence, he comforted, illuminated, and encouraged me paternally. He understands and shares our anxieties concerning our religious liberties and our patriotic feelings. He was good enough to sum up his profound thought on your behalf, which I received most eagerly, in the inscription traced by his own august hand beneath his portrait; I here transcribe it for you in all simplicity:

"To our revered brother, Cardinal Mercier, Archbishop of Mechlin. We give the Apostolic Blessing with all our heart, assuring him that We are always with him, and that We share his grief and his anguish, inasmuch as his cause is our cause."

The hollow hypocrisy of the campaign against the Pope can only be realized when we consider the fact that in April, 1915, four great Powers of Europe bound themselves by treaty to make void any efforts of the Pope in the interest of peace. The clause referring to the Pope is thus worded:

Art. XV. France, England, and Russia obligate themselves to support Italy in her desire for non-admittance of the Holy See to any kind of diplomatic steps for the purpose of the conclusion of peace or the regulation of questions arising from the present war.

Art. XVI stipulates that "this treaty must be kept secret," and the concluding words are:

The undersigned have set their hands and seals at London in four copies, the 26th day of April, 1915.

GREY,
CAMBON,
IMPERIALI,
BENCKENDORF.

The new rulers of Russia repudiated this and other treaties which they published. It was not any suspicion on the part of the Allied Governments regarding the impartial neutrality of the Pope, that led to Art. XV. The motive was the demand and the supposed interest of the Government of Italy, which urged it as a means of consolidating the occupation of Rome and the States of the Church. For the same reason and by similar means the Italian Government secured the rejection of Russia's proposal to place a nominee of the Pope on the Hague Tribunal several years before the war, when there was no question of pro-German or anti-German. Both Alsace-Lorraine and the States of the Church changed hands in consequence of the war of 1870. The next peace conference would deal with the former, and Italy dreads the raising of any question about the latter. But now that the secret treaty is made public, the Pope must be discredited at all costs. He must be made to appear pro-German, indifferent to the moral issues involved, careless about the fate or the sufferings of Belgium, etc. Catholics need to be on their guard against the insidious persistence of this campaign. It is fundamentally false, but deals with matters which are not well or widely known. Remember that the number of Catholics in the Allied nations is, in round numbers, one hundred and ten millions, while the number of Catholics in the Central countries is fifty-seven millions. This bare fact suffices to show that the Pope is necessarily and strictly impartial. National sentiment and the influence of civil governments

have at times drawn millions away from the Church, even when there was no war, and the Holy See is ever watchfully on guard against this danger. Now that the forces in question are at highest tension in the greatest of all wars, it is absurd, on the face of it, to say that the Holy See is intent on anything but the unity of the Church. Prince Bismarck summed up in a few words the outcome of his conflict with the Church during the *Kulturkampf*. He said that it had been thereby proved that the Pope is not a foreigner in Germany. In 1850 the Pope established the Hierarchy in England, giving boundaries for the different Catholic dioceses, and making Westminster the metropolitan see. There was such an outcry in England against this proceeding that Parliament was constrained to legislate on the subject of ecclesiastical titles. The *Times* had many violent articles on this "foreign aggression." The following sample will give an idea of their tenor:

The selection of Westminster, the very seat of the Court and Parliament of England, and the appropriation by a *foreign priest* or potentate of the time-honored name . . . is a most ostentatious interference with the rights and associations to which we, as a nation, are most unanimously and devotedly attached.

This expression of national feeling was natural enough. England had lost the idea of organic unity as proper to the Church of Christ, and time was needed to accustom the people to the thought that the Pope is not a foreigner in any country. Today the Cardinal Archbishop of Westminster is a highly esteemed subject of his Majesty, and the Pope is no longer regarded as a "foreign priest."

The great preoccupation of the Holy See is to prevent divisions in the Church along the lines of national or racial cleavage. The Pope is not now treated as a foreigner in any of the Allied nations. The Catholics in each of them can freely accept his control of Church affairs. It is unthinkable that he would voluntarily endanger or forfeit this position in the Allied nations in return for anything Germany could possibly offer, much less for anything which the Lutheran majority of Germany would allow their rulers to offer. The amount of national and racial hatred in the Christian world at a given time is the measure of the danger to which the unity of the Church is

exposed, and the highest interest of the Holy Father, as the guardian of this unity, is the removal of the causes of hatred by a just and lasting peace.

A recent anti-Papal article in a Toronto paper says that "to argue that the Pope's dominions, or his prerogatives, cover the territory of the other nations—that he is a sort of international sovereign—is a doctrine which no self-respecting nation could accept."

People of this narrow way of thinking are as puzzled about the position of the Pope in the world as if they had lived in the time of Christ and heard Him claim to be a King. A king! What on earth does he mean? Yet Christ claimed to be a King even when it was a question of life or death in the tribunal of Pilate. He was then laying a healing hand upon the nerve-center of fallen humanity, He was separating spiritual sovereignty from civil sovereignty, and assuming the former to Himself in order to impart it later to His Church. After nineteen centuries there are still many educated men in Christendom who stand astonished before the spectacle of the Vicar of Christ claiming spiritual sovereignty. They wonder how national governments can stand such claims; and then, in complete upsetting of their narrow view, the British Government sends an official representative to the Vatican! Let us be reasonable. Caesar never really made a success of spiritual overlordship. The Czar of Russia and his Holy Synod did not confer great spiritual benefits on their country by assuming supreme spiritual power. The Christian separation of Church and State, and the consequent possibility of organic unity in Church government throughout the world, should appeal to men of today as the best solution of this phase of the world's problems. The Christian nations do accept, however grudgingly very often, the doctrine and the practice of Papal sovereignty in spirituals as far as the religion of Catholics is concerned, and in this sense he is, not a "sort of," but a real international sovereign.

Others ask why the Pope waited so long to propose peace. Did he not select the time most suitable to the Central Empires? To the first question I reply that he did not wait. He issued an appeal for peace to the "Belligerent Peoples and Their Rulers" on the first anni-

versary of the outbreak of the war, July 28, 1915. The answer to the second is found in the facts that Russia had collapsed months before the second Papal Peace note was written, that it did not propose a German peace, since its adoption involved the dissolution of German militarism, including the might-is-right doctrine, and that German military strength is still so great that the Allies are putting forth their utmost effort to ward off defeat in the spring of 1918, in which I hope and pray for the success of the Allies.

A good test of the dishonesty of a campaign is the manufacture of evidence without any basis of fact. An elaborate attempt of this kind was made in Rome last month. M. Caillaux was Premier of France several years ago. He was not then, and he has never been, friendly to the Vatican. It seems he is a wealthy man and, in any case, it has been proved that he cares more for wealth than for his country. When he was discredited an effort was made to show that he had intimate relations with certain dignitaries of the Vatican. A man named Leprestre was brought forward to testify to the alleged facts. His story depended on documents said to be at the United States Embassy in Rome. It was assumed possibly that the American Ambassador, Mr. Page, would not interfere. But, when the matter was brought to his attention, Mr. Page said: "The story is the biggest lie possible—no document of the kind has ever come to my knowledge or been sent to Washington; the whole tale was an invention from beginning to end."

Patriots see that a few groups of Catholics in the Allied countries, a few millions in all out of the hundred and ten millions of Catholics involved, are not cooperating with the Allied forces energetically, and conclude that it is all the Pope's doing! This conclusion can only be drawn by one who has no knowledge of the circumstances, and who supplies a link in the chain of inference out of a fund of prejudice. The Pope never instructs us Catholics as to how we should vote at elections or how we should conduct military campaigns or what part we should take in wars. These things are all outside his sphere of action. His duties have reference to the moral and spiritual side of life. The only instruction he has is-

sued to Ireland or Quebec in regard to the war is his request to pray for a just and lasting peace. There are very nearly a thousand Catholic priests engaged as military and navy chaplains in the British forces, including those of the Dominions. The number of Catholic men requiring so many chaplains may be conservatively estimated at 700,000. If the Pope is to be held responsible for those Catholics who, for racial or other reasons, are accused of having failed to measure up to the average standard of patriotism in war-times, then at least let him have the credit of those many hundreds of thousands of Catholics fighting in the British armies. But, of course, neither the blame nor the praise is due to the Pope. It is physically impossible for any man or any government to control hundreds of millions of people scattered over the world, and interfere with their daily lives in all important matters, in the way the Pope is supposed by his critics to do. I receive a copy of every document issued by the Holy See to the Bishops of the world, and I declare that no Papal instructions in reference to the war have been received other than those which have been published.

When a country, or an integral part of a country, has been in a state of unrest or of internal division during two to ten generations, it inevitably shows weakness in time of war. It is possible, and it should not be surprising, that Italy as a nation has suffered from the conflict between the Church and the State, not because the present Pope has done anything to add to the unrest, but because fifty years of such conflict have depressing and disintegrating effects. Anything that weakens Italy weakens the Allies. The next peace conference will probably have to admit that the Pope's position in Rome is a matter of international, and not merely of national, importance.

Is it patriotic to conduct a campaign which tends to make the Catholics of Canada expect to be harshly treated in case the Allies win the war? The basic fact is that our cause depends on close and loyal cooperation between Catholic nations and Protestant nations, as well as cooperation between Catholics and non-Catholics within each of the Allied nations. Now, in this cooperation the Catholics are not merely private soldiers or in the position of Russian peasants. General Pétain, Commander-in-

Chief of the French Armies, General de Castelneau, who saved the day at Nancy and became Chief of Staff, General Foch, at present Military Adviser of the French Government, and thousands of officers of all ranks, have the welfare of the Catholic Church at heart as truly as they have the defeat of the Germans.

England and the Pope

THE BISHOP OF NORTHAMPTON.

From the Catholic Times.

ALTHOUGH England had from the first recognized that it was to her advantage to keep on good terms with the Pope, in violent contrast to the official attitude had been the behavior of certain individuals, who had been engineering a persistent No-Popery campaign. The Kensitites had been reinforced on this occasion by most unlikely and unaccustomed allies—by Anglican Bishops and Deans and leading Nonconformists, by High Churchmen suspected of Romanizing tendencies and by Evangelicals, by the secular as well as by the religious press, and by public men of some standing as well as the nonentities who were always in search of notoriety. Benedict XV could do nothing to please them. They reproached him with his guilty silence at one stage of the war and with his guilty interference at another. All his good offices on behalf of prisoners and other victims of the war counted as nothing, and when he protested his impartiality he was rudely discredited.

Then there were the disconcerting Russian revelations about some kind of secret treaty between the Pope in the background, an intrigue which had been denied by Italy, but only dissembled by our own cabinet. What was the truth about that shady transaction? Was it credible that John Bull, the very impersonation of fair-play, should have gone behind the Holy Father's back to make these private understandings? English Catholics felt that they had a right to appeal to public opinion

against that sort of thing. It was not only hurtful to Catholic feelings but was a direct injury to our common cause. Catholics had always proclaimed their absolute conviction of the justice and necessity of the war, the Bishops had reaffirmed it time after time in pastoral letters. Catholics had supported the Government in all its war-measures, and had done more than their share in rectifying Continental opinion, which was once so unfriendly towards this country. Catholics came forward in their thousands in the early days of the war when service was voluntary. . . .

The Pope needed no apologists, but Bishop Keating was there to demand an apology from those Bishops and Deans and Nonconformists, from the secular and religious press; an apology not only to the Holy Father for the way he had been treated by them, but an apology to the Catholics of this country [England] and Ireland, to the Catholics of Canada, of the United States, to the Catholic nations of France, Italy, Belgium and Portugal, and to those vast populations in South America either allied to us or upon whose good-will and assistance we largely depend for the happy success of our arms.

He made that protest, not to put the Government in any difficulty, but to save it from its so-called friend, to bring as forcibly as he could before the English people how much the No-Popery cry had already cost this country and how much more the country stood to lose unless the No-Popery campaign was ended there and then. . . .

As patriots, we English Catholics are going to support our Government in the future as we have supported it in the past. As patriots we are going to answer to the Government's call, whether for men or money or sacrifices or personal comfort. We are going to give the best possible example of citizenship to our fellow-countrymen; and as patriots also, we are going to fight for victory and nothing but victory so long as the Government tells us that victory is attainable. But we shall profess openly as patriots our conviction and we shall try to impress that conviction upon our Government, that they ought to look upon the Holy Father as animated by motives that are above suspicion; that they ought to give the most serious attention to all his utterances; that they

ought to recognize and value and encourage his influence as an absolutely unique influence; and that they should never lend themselves to the fatal mistake of rudely slamming the door of conference in the face of the Holy See. We English Catholics will serve our country best not by echoing the parrot cries of the daily secular press. Let us have a view of our own, a Catholic view, and a religious view. The best contribution we can make to the general good, the best contribution to the formation of public opinion, is this: our own unfaltering faith in the integrity and the calm wisdom of the Apostolic See.

France and the Holy See

WHEN Jerusalem fell to the Allied arms, the *Journal des Débats* straightway pointed out that it was now more deplorable than ever that France and Rome could not talk together officially. In his letter to M. Denys Cochin concerning the effect of the establishment of the new Congregation of the Affairs of the Oriental Church, Cardinal Gasparri has shown the readiness of the Holy See to discuss matters in a large spirit, and a determination not to do anything that would in any way diminish the protectorate. That answer and its bearing on the question of the resumption of relations has been duly noted in political circles in France, and letters have appeared in the *Débats* from men who can in no way be suspected of clerical leanings or a desire to see their country go to Canossa. Thus, M. Lazarre Weiller, a Jew and a Deputy of the Left, again pressed the matter in the same paper last April, again comes forward to insist that the question is a political one, and political only, "born of the conditions of our foreign relations, of the rights and the duties they impose upon us in the world, of our age-long traditions, and our destinies in the times to come." The problem of the protectorate has been again forced to the front by the deliverance of the Holy City from the hands of the Turk, and "no one can think of solving the difficulties connected with it apart from the Holy See." It is now for France to act, especially after the letter of Cardinal Gasparri to M. Denys Cochin,

"a reply so perfect that the most exacting Frenchman can find nothing to alter, recognizing and setting forth as it does all our titles with a precision which may serve as a model to our greatest diplomats."

But M. Weiller has other arguments in favor of a resumption of the severed relations with Rome. The misunderstandings arising out of the Pope's note on peace, and the use made of that note by the Central Powers, could, he urges, at least in part, have been avoided if France had possessed at the Vatican one who could have spoken in her name with authority. Whilst acquitting the Holy See of any intention to favor the Austro-German alliance, and regarding the note as a mistake, he points the obvious lesson of the situation: "Since this error, which must injure our cause, could have been to some extent avoided, the merest worldly wisdom prescribed in the most positive way that we should neglect none of the means put at our disposal by the happy initiative of a vigilant and informed statesman like M. Denys Cochin." His letter had been dismissed by one politician as a foolish prank, but it was surely pushing secularist scruples too far to sacrifice to them such a possession as the protectorate. Even Richelieu had treated with the Grand Turk. In the light of considerations like these M. Weiller therefore insists that it would be foolish for France, at a moment when a new order of the world is arising from the battlefields, to keep outside of her action "the most ancient and the most centralized organization, the power of which even those who combat its tendencies cannot deny." Many of the most distinguished members of the Socialist party were strongly of that opinion, and it was for that reason that M. Albert Thomas, on the morrow of his leaving the Ministry, had expressed astonishment that the Government had sent no reply to Pope Benedict's note on peace.

This plea is supported and reinforced by a powerful letter from M. Maurice Vernes, a Protestant professor who has written on the history of religions. He asks his countrymen if they were not thrilled with emotion when they read of the deliverance of the City of David and of Jesus, and tells them how on December 11 Paris and the Vatican were one in thinking of the Crusades,

and in their joy in recalling the glorious memories of those conflicts, which were at once an honor to the Holy See and the nations of the West, and especially to France, who gained from them a prestige and an influence the traces of which have not yet been obliterated. But that prestige and influence so largely depend on the re-establishment of relations with the Holy See that he prefers to make his appeal to reason and self-interest rather than to mere historical sentiments. "How," he asks, "can we discuss with the Vatican the details of the new arrangements which will be involved in the Allied protectorate over Catholics in Jerusalem, Palestine and Syria, who form the special clientele of France, unless we have an accredited representative with the Pope?" M. Vernes is no advocate of a new Concordant between Church and State in France, and is at pains to disclaim any such idea. Like M. Weiller, he argues the question as a political one, upon which depend the prestige of France abroad and her peace at home. "Religion," he says, "is an element of the national life, both in the State and in the commune. Catholics who obey the law have the right to the full exercise of their religion. The French Government ought, therefore, to resume a regular exchange of ideas with the Head of the Church by a re-establishment of contact—that is to say, by the immediate appointment of an ambassador or a *chargé d'affaires* at the Vatican." France, in order to set up a regime of religious liberty, will, when peace has come, have to enter into relations with the Churches, and especially with that of Rome, whose representatives, the Bishops and cures, will not fail to use their right, as it is their duty, of consulting the Vatican. Therein lies a further reason for the Government to have a representative accredited to the Pope, who will expound and defend its policy.

Catholics and Social Reform

THE CARDINAL ARCHBISHOP OF WESTMINSTER.

THE times through which we are passing are fraught with anxiety of every kind. It is not necessary to gaze upon the conflict of nations which afflicts the world to find matter of serious concern. At home, in our own midst there are signs of trouble and disturbance, only very partially revealed in the public press, but well known to those in authority, which portend the possibility of grave social upheaval in the future.

It is admitted on all hands that a new order of things, new social conditions, new relations between the different sections into which society is divided, will arise as a consequence of the destruction of the formerly existing situation. In this transformation, which will be for better or worse, the Catholic Church has her own special duty to perform, and her own part to play. What is that part to be in our own nation, and in the Empire?

Before we answer this momentous question it is important that we should understand how the present conflict has arisen, and endeavor to trace its causes, summarily at least, far beyond the events of the summer of 1914.

We may in this summary consider first the principles which in the main governed the various classes of this nation, and of other Christian nations, in their dealings with one another, prior to the religious disruption of the sixteenth century. Men then, as now, desired to make their way in life; they entered into competition with one another; they were prone, then as now, to yield to temptation, to overreach or to deal unfairly with their fellows. But the good and well-disposed had a guide, the self-seeking found a check, in the accepted princi-

ples that environed them. Competition in trade or industry, perfectly legitimate in itself, had yet so to be coordinated that the right of the individual worker to a true human existence should not be made dependent upon the unrestricted gain of him for whom he toiled, nor the interests of the community sacrificed to the aggrandizement of the successful individual. And before the minds of all—peasant, laborer, manual worker, tradesman, landowner, professional man, titled peer of the realm, and Sovereign of the Kingdom—there was ever present the certainty of a complete account to be one day rendered to a Just Judge, the Maker of rich and poor alike.

ENGLAND'S INSTINCTIVE CHRISTIANITY.

These principles of Christianity have remained deeply imbedded in the mind and heart of the English people. They have influenced for a long space, and still influence to some extent, instinctively rather than consciously, the legislation of this country. But with the gradual disappearance of the authority which alone could enforce and give sanction to them, those who still follow these principles very often do not know why they do so, neither can they give an answer should their validity be challenged.

Thus gradually and almost imperceptibly a new relation of society came into being; and men and women, of high aim and of avowedly Christian belief, came to be dominated by ideas which had no ground in, or dependence upon, any Christian principle. Those who have studied the matter in detail have told us at length of the terrible conditions existing in this country less than a hundred years ago, in which conditions all thought of the rights of each individual soul or of the community as a whole was obliterated, and men felt no qualms about the practical enslavement and degrading impoverishment of multitudes in order that a few might possess and command the resources of almost unrestricted wealth. Desire of gain at all cost, without reference to the consequences thereby entailed upon vast numbers of the nation, became a ruling principle. The true end and pur-

pose of existence were forgotten; the right of the individual received little thought; the interests of the community were sacrificed to the exaggerated well-being of the few. Wealth and material prosperity to be obtained by those who were able to attain them were a sufficient object for this life. In too many cases any higher aim was deliberately excluded or regarded as so problematical as to be undeserving of serious thought. An enormous development of trade took place. On the surface there was prosperity which seemed to admit of no limit or setback, and our teachers of even only forty years ago told us complacently that the economic system and development of England were of a very perfect kind, and worthy of imitation by less enlightened and less progressive nations.

A LESSON FROM THE ENEMY.

Other nations had been learning the lesson—notably the confederation of nations which is now our chief enemy. With the thoroughness of purpose and scientific determination that characterize her, Germany has sought a world-wide predominance by setting boldly and consistently before herself those materialistic aims which for too long deluded and misled our English people. She desires “her place in the sun”; and, as might was only too often right in the industrial struggles within the limits of our own people, so imbued with the same principles, happily to an increasing extent now discarded among us, she claims that might is right in the world domination for which she is now struggling to her doom.

Happily, do we say, are those false principles being discarded among us; for, were it not so, the future of our peoples would be as overcast as is the future which the economic lusts of our enemies are bringing rapidly upon them.

The last thirty years have shown a surprising return to saner doctrines and sounder principles in the teachings of our economists, and in the practice of our people, a return all the more astonishing because it has been instinctive rather than logical, and has little definite rela-

tion to religious teaching. God has watched over us in this respect, in spite of all our national sins and shortcomings, as He has so often done in the history of the past. Youthful ardor, self-sacrifice in face of common danger, recognition of the rights of all who do their part in the nation's struggles, no less than the compelling necessity of the moment, have led the peoples of the Empire to an abandonment of materialistic aims, and to a giving up of desires based purely on the present life, which would have seemed incredible not so many years ago.

AFTER THE WAR—WHAT?

But in every mind the cry is insistent. "The war will one day end. What then? What is the future of our country to be? Are all our sacrifices to go for nothing? Is our world to be a truer, a better, a happier place than it was before?" We proclaim loudly that we are now fighting not so much against the German people as against the principles which have impelled them to wage an unjustifiable war. We have to be on our guard lest those same principles, the desire of power and gain at the cost of the moral law, should reassert their sway in our own national and social life. Such desire once led us into practices at which the conscience of the nation now revolts. That reawakened conscience has been strengthened by the dread happenings of this war; and to some extent—though, alas! not wholly—these evil principles have been exorcized.

In making these comments on the order of things which too long prevailed in England, it is in no way necessary, nor would it be right, to impute conscious injustice to those who upheld and perpetuated the wrongs that all now regretfully recognize. Just as there must be countless numbers in Germany today who would condemn with the same execration as we do the crimes of which their rulers are guilty, could they only gaze upon them from the same point of view from which we contemplate them, so, when a false social and political economy still held unrestrained sway in England, many God-fearing and honorable men were the unwitting ac-

complices of a system which had blinded and mastered them.

It is not, then, in any spirit of censure, either of master or servant, or of capitalist or workmen, of employer or trades unionist—not with any desire to blame either the past or the present—but solely to prepare for and safeguard the future, that we venture to approach the problem that we are placing before you today.

What is that future to be—how is the social and political order to be reconstructed among us? There are some, a small minority as yet, but with increasing influence, who are proclaiming a policy of despair. They have looked, they will tell us, in various directions for a solution of the problem in vain. Those who in this country are the official representatives of religious teaching have failed—so these despairing voices assure us—to give any coherent answer to their questions. Thus they are compelled—again it is their voice that speaks—to the unwelcome conclusion that the existing relations of society are capable of being remedied, and that things cannot be worse than they are at the present time. Let then, they proclaim, the existing order be overthrown and destroyed in the hope baseless or well-founded, that out of the chaos and destruction some better arrangement of men's lives may grow up. It is the policy of which we see the realization and the first-fruits at the present time in Russia.

The vast majority of our people are held back, if not by religious motives, at least by their inborn practical sense, from suicidal projects of this kind. In this turmoil of uncertainty, in this longing for teaching and guidance, what is the place of those to whom God has given, and who have accepted, the fulness of the Divine Revelation under the authority of the Church of Jesus Christ? Will their voice be heard if, amid the clamor, it be upraised. If they be heard, have they a real message to deliver?

THE BETTER WAY.

There can, we think, be no doubt at all as to the readi-

ness of our countrymen to listen to the teachings of the Catholic Church if an opportunity can be given to them of knowing what that teaching is. Their attitude towards the Church is rapidly ceasing to be one of indifference. Widespread interest is shown in our doctrines and practices, especially in all that we may say about the grave dangers that now threaten the world.

The very circumstances, too, of the war have brought hundreds of thousands of Englishmen into new and closer contact with the Catholic Church. British soldiers in Belgium and France have been profoundly affected by all that they have seen of her influence in those countries.

They are impressed with a new sense of the reality of religion. They observe its effectiveness in the face of danger and death; its power to heal, tranquilize and uplift; the definiteness and uniformity of Catholic teaching. In England, too, many have adopted Catholic emblems, beliefs, and practices which before the war would probably have repelled them. The message of war-shrines, crucifixes, and rosaries finds an echo in the heart of the people, a stirring, it may be, of the old Catholic tradition, never wholly obliterated. Belief in the efficacy of prayers for the dead is becoming more frequent; and it is dawning upon many that their choice must be between the religion of Catholics and no religion at all.

Again, social reformers of every school are turning more and more to Catholic tradition for their inspiration; and even in the aspirations and demands of extremists we may often discern that belief in the value of human personality, that insistence upon human rights, that sense of human brotherhood, and that enthusiasm for liberty which are marked features of Catholic social doctrine.

Another cause has been at work to remove the prejudices of former days. During the war Catholics, many of them suffering hitherto from a certain shyness and isolation, have been brought into intimate contact with the rest of the nation. The shouldering of common bur-

dens, daily association with others in the manifold works of relief and organization, comradeship in the army, and cordial co-operation at home, have conduced to mutual respect and dissipated the old atmosphere of suspicion.

RELUCTANT EVIDENCE.

It was, perhaps, inevitable that this growing sympathy with Catholic ideals should have irritated that small but noisy section of fanatics who are always ready to play upon the fears of the credulous or to re-echo those "No Popery" cries which we, in common with all men of right feeling, would very readily forget. At a moment when national unity is of vital importance, these people are seeking to stir up popular resentment against a loyal section of the population, regardless not only of justice and charity, but of the effect which such bigotry cannot fail to have upon the Catholics of other nations whose good-will we desire to retain.

With such calumniators as these, appeals to reason and justice appear to be unavailing. But they and the press which represents them are, we think, discredited by the bulk of the nation, to whose sense of fair-play we confidently appeal. And indeed we only refer here to the anti-Catholic agitation because it is an indirect evidence of that growing popular sympathy with Catholic ideals which has, by reaction, stirred it to life.

Our concern, at the moment, is not with exclusively Catholic interests, but with those common problems of national importance which have recently become so acute. It is a moment when all Catholics should reflect very seriously upon their duties as citizens and upon that special contribution to the common welfare which they are enabled to make as representatives of an age-long and world-wide tradition. The Catholic Church has helped to bring social order out of chaos in times past; many of our countrymen feel that her help is much to be desired in the coming reconstruction. They recognize, for instance, that she is able to combine social stability with liberty, and thus to avoid the calamities both

of anarchy and tyranny, into one or the other of which this country might easily drift.

It is well for us to recall that the present social dislocation has arisen precisely because the teaching of the Catholic Church had been forgotten. In the sixteenth century England broke away from the religious unity of Europe. The popular faith was violently ousted, and the spiritual authority of the Pope rejected. In course of time religious individualism gave place to religious indifference, and the twentieth century found the bulk of the people in this land frankly uninterested in church or chapel.

But the old Catholic social ideals and practices had also vanished; and here, too, a fierce individualism produced disastrous consequences. England came under the dominion of a capitalistic and oligarchic régime, which would have been unthinkable had Catholic ideals prevailed, and against which the working classes are now in undisguised revolt.

Capitalism began really with the robbery of church property in the sixteenth century, which threw the economic and social advantage into the hands of the land-owning and trading classes. The industrial revolution in the eighteenth century found England already in the hands of the well-to-do classes. Since then the effect of competition uncontrolled by morals has been to segregate more and more the capitalist from the wage-earning classes, and to form the latter into a "proletariat," a people owning nothing but their labor-power and tending to shrink more and more from the responsibilities of both ownership and freedom. Hence the increasing lack of self-reliance and the tendency to look to the State for the performance of the ordinary family duties.

OLIGARCHY AND INDUSTRIALISM.

The English oligarchic spirit took its rise from the same sources as English capitalism, and by the beginning of the twentieth century was closely bound up and dependent on it. The territorial oligarchy had by then thoroughly fused with the commercial magnates, and

the fusion had produced plutocracy. While the Constitution had increasingly taken on democratic forms, the reality underlying those forms had been increasingly plutocratic. Legislation under the guise of "social reform" tended to mark off all wage-earners as a definitely servile class. The result, even before the war, was a feeling among the workers of irritation and resentment, which manifested itself in sporadic strikes, but found no very clear expression in any other way.

During the war the minds of the people have been profoundly altered. Dull acquiescence in social injustice has given way to active discontent. The very foundations of political and social life, of our economic system, of morals and religion, are being sharply scrutinized; and this not only by a few writers and speakers, but by a very large number of people in every class of life, especially among the workers. Our institutions, it is felt, must justify themselves at the bar of reason; they can no longer be taken for granted.

The army, for instance, is not only fighting, it is also thinking. Our men have gained immensely in self-respect, in personal discipline, in a wider comprehension of national and social issues. They have met and made friends with members of other classes and occupations. Many for the first time in their lives have been properly fed and clothed, have learnt the pleasure and health that come from an out-door life, have realized what it means to belong to a body with great traditions. They have learnt the characteristic army scorn for the self-seeking politician and empty talker; they have learnt the wide difference between the facts as they have seen them and as the daily press reports them; and they have learnt to be suspicious of official utterances and bureaucratic ways. Above all, they have faced together hardship, pain and death; and the horror of their experience has forced them back to forgotten religious instincts. And the general effect of all this on the young men who are the citizens of "after the war" is little short of revolutionary.

A similar change has taken place in the minds of our people at home. The munition-workers, hard working

but overstrained by long hours and heavy work, alternately flattered and censured, subjected sometimes to irritating mismanagement, and anxious about the future, tend to be resentful and suspicious of public authorities and political leaders. They, too, are questioning the whole system of society. The voluntary war-workers, again, have had their experience widened; not only are many of them doing useful work for the first time in their lives, and doing it well, but they are working in companionship with and sometimes under the direction of those with whom they would not, in normal times, have dreamt of associating. They are readjusting their views on social questions.

There is, in short, a general change and ferment in the mind of the nation. Few suppose that after the war the social order will automatically adjust itself. Most realize that we must make a combined and determined effort to right it.

It is here that Catholic guidance, if offered with understanding and sympathy, is likely to commend itself. But this means that Catholics must clear their own minds of prejudice, and must deliver not their own message, but the message of the Catholic Church. If their minds are formed in accord, for instance, with the great Encyclicals of Leo XIII., they will seize the opportunity with courage and with a great trust in the people, and a still greater trust in God. They will work for social stability and liberty, for justice and charity, and help to draw together in national unity the sundered and embittered classes.

CATHOLIC SOCIAL REFORM.

The Catholic principles of social reform cannot fail to commend themselves to the millions of men and women in this country, in whom a passion for social righteousness has been stirred: who, in the shock of war, have discovered and have revolted at the social unfairness which has prevailed for so long.

Is it surprising that these people, suddenly awakened to the un-Christian features of our civilization, should

in their zeal for reform and their consciousness of power be tempted to root up the wheat with the tares? If some of them, cut adrift as they have been from Christian influences, are suspicious of all religious, as well as all political, organizations, our task must be, not to denounce them as impious revolutionaries, but to show them that the Catholic Church alone can purify and realize their aspirations. They simply do not know, for instance, that Leo XIII. has denounced in terms as strong as they themselves are likely to use, the greed and self-seeking which have laid upon the working classes "a yoke little better than slavery itself."

Now there are certain leading features of the modern labor unrest which, though their expressions may be crude and exaggerated, we recognize as the true lineaments of the Christian spirit. Its passion for fair treatment and for liberty; its resentment at bureaucratic interferences with family life; its desire for self-realization and opportunities of education; above all, its conviction that persons are of more value than property—these surely give us points of contact and promise a sympathetic welcome to our message.

We have only to show what is involved in these excellent ideals, for which we ourselves have labored and suffered—how there can be no rights without duties, how liberty implies responsibility, how suicidal is class war, how the Commandments of God are not only an obligation but a protection for man.

If we review the main principles of Catholic social teaching we shall observe how many of the utterances of "modern unrest" are merely exaggerated or confused statements of those very principles; and since, as has been truly said, "the Catholic Church is not afraid of enthusiasm," we should not find it hard to put before the most ardent their own ideals, in a more coherent and satisfying form than they could do it for themselves.

If they take their stand upon the dignity of man, whether rich or poor, we can show them how every human being, created by God and redeemed by Christ, has a much greater dignity than they had dreamt of.

If they claim for every human being a right to a share in the fruits of the earth, a right to live a life worthy of man, we endorse that claim with Divine sanctions. If they protest against industrial insecurity and the concentration of capital in a few hands, we point out how they are suffering from the blow aimed at the Catholic Church in the sixteenth century. If they have had a hard fight to establish the right of association in trades unions, it was because the Catholic voice had been silenced in the land. If their instinct for education and self-realization has been stirred, it is but the awakening of an instinct developed among the people in Catholic days before our universities and secondary schools were diverted from their original purpose.

When once people come to see that we share their aspirations they will be more ready to listen when we show them what those aspirations involve. They will learn to distrust false prophets and specious theorists. They will understand how might is not right; how society is not a conglomeration of warring atoms, but a brotherhood; how the family, which is the bulwark of liberty, would be injured by the introduction of divorce or the weakening of parental authority; how property has its rights, however much those rights may have been exaggerated; that cordial co-operation among all classes of society is necessary if their ideals are to be realized.

Understanding all these truths as parts of one Christian scheme of life, may we not hope that the people of this country will come to have a new conception of what Christianity means? Finding a guide whom they can trust in the complex social problems of today, will they not examine the claims of the Catholic Church to guide them in those religious perplexities which, under the pressure of war, they are beginning to feel?

THE CRISIS FOR CATHOLICS.

If, then, it be true that there are many ears open to receive our voice, should we Catholics remain apathetic at this critical moment? The opportunity may never come again. If we stand aside from the

social movements of the day, they will go forward without us, and our message may never be delivered. Can we face such a responsibility when we remember the fate that might overtake a country which has abjured Christian teachings? Pope Leo XIII. has described it to us in his letter on "The Duties of Christians as Citizens":

"Nations and even vast empires themselves cannot long remain unharmed, since, upon the lapsing of Christian institutions and morality, the main foundation of human society must necessarily be uprooted. Force alone will remain to preserve public tranquility and order; force, however, is very feeble when the bulwark of religion has been removed; and, being more apt to beget slavery than obedience, it bears within itself the germs of ever-increasing troubles. The present century has encountered notable disasters: nor is it clear that some equally terrible are not impending. The very times in which we live are warning us to seek remedies there where alone they are to be found—namely, by re-establishing in the family circle and throughout the whole range of society, the doctrines and practices of the Christian religion. In this lies the sole means of freeing us from the ills now weighing us down."

Catholics who have rallied with such splendid patriotism to the defense of the country will, we are confident labor no less generously to reestablish that country on a Christian basis, to seize the opportunities and avert the dangers of the present social unrest. There is a place for every man and woman in this work. In the words of Leo XIII.:

"Civil society, no less than religion, is imperiled; it is the sacred duty of every right-minded man to be up in defense of both the one and the other." ("The Condition of the Working Classes.")

In earnest prayer, in the frequentation of the Sacraments, and in the example of a good Catholic life we place our chief confidence. But with these we must combine a real understanding both of present social conditions and tendencies, and of the principles which will enable us to deal with them aright.

The experience of the past few years has shown how much may be done by the formation of social study circles among Catholics of all classes. By this method, far more than by attendance at occasional lectures or by desultory reading, the student obtains a real grasp of modern problems and the principles underlying them, and is able to exercise a marked influence on local opinion. Such study circles may well be organized among Catholic women also, who will now have the responsibility of the vote and take a more prominent part in public life. It is too much to expect a busy, overburdened priest to undertake in all cases the entire guidance of such study circles: but the clergy can encourage their formation and be ready to advise when occasion arises.

Again, we have the singularly effective instrument of Catholic social literature. Admirable Catholic text-books and manuals are now available, and every effort should be made to give them as wide a circulation as possible.

AMONG CATHOLICS AND NON-CATHOLICS.

Of great importance, too, are those general Catholic organizations, such as the Catholic Federations, the Catholic Young Men's Society, and the Catholic Women's League, which aim at bringing together all Catholics, irrespective of their political views or social circumstances, upon the common platform of Catholic public life. The strengthening of their respective branches would enable us not only to forward Catholic interests and to protect religious liberties, but to set before the country in an effective way those Christian principles by which alone can be secured the orderly welfare of a free people. The work of such associations is intended to be constructive. Their aim is not merely to counteract false principles or to protest against injustice, but to build up, positively, a Christian social order. Hence they should be educative, and their members should fit themselves by assiduous study for the task of enlightening others.

Finally, we should co-operate cordially with the efforts which are being made by various religious bodies to remedy our unchristian social conditions. Without any sacrifice of religious principles, we may welcome the sup-

port of all men of good-will in this great and patriotic task. Already, certain important Christian organizations have been occupied in the endeavor to build up a common platform of social reform. Such efforts certainly deserve all the help, guidance, and co-operation that we can afford them.

Such then is the task, such the aim that we desire to place before you, that you may consider it in God's presence. Never has a greater responsibility been given to the Catholics of these lands than at the present time. We have it in our power to render to our fellow-countrymen, to the nation, to the Empire, services of immense value for the common well-being, no less than for the salvation of innumerable souls.

MAN'S TRUE END.

The ultimate end of nation and Empire, as of the individuals that compose them, is to give glory to God, and to promote that glory by aiding and not checking men in the fulfilment of the purpose for which God made them.

So long as the teaching of the Catholic Church embodied the religious sentiments of the English people, this ideal was never deliberately set aside; and the religious edifices that grew up in the midst of a very sparse population, with the charitable and educational purposes which they once sheltered, are an abiding witness to what our forefathers accepted as principles of life and conduct.

Externally and superficially in our social structure, in the Government and Constitution of the Empire, the old order has not wholly disappeared. The recognition of God's part and place in civil ruling is less obliterated than in most other nations. But for nearly 400 years the action of the vivifying spirit that once animated rulers and ruled alike, has grown gradually weaker, and not so long ago seemed doomed to entire failure. God is now again, in His mercy, out of the very horrors of war, showing us how we may retrace our steps and rebuild the commonwealth on the teaching given to all generations for their healing in the Gospel of Jesus Christ, His Son.

We are once more reminded by the voice of the Catholic Church—that we, in our turn, may remind others who, perchance, may never have heard, or hearkened to, that voice—that there is no safety for the individual, or for society, except in the teachings of Christ Our Lord.

MAN'S TRUE RIGHTS.

Each man receives from his Creator freedom to attain the end for which he was created. He has a right to a true human life, and to the labor whereby materially, that life may be maintained; and to that labor is due a wage proportionate at least to the maintenance of such true human life. In the same way he is entitled to have and to retain property as his own personal possession, and at the same time it is his duty to render to the society of men in the midst of which he lives, the service and obedience without which all corporate existence would be impossible.

In like manner Christ teaches us the sanctity and inviolability of family life; the diversity of the gifts that man receives, with the consequent inevitable difference in position, learning, acquirements and possessions which has ever characterized, and must always characterize the members of the human race; and the mutual dependence which must exist between all ranks of society if God's purpose is to be fulfilled.

If these things be remembered, if they be accepted as the basis of that rebuilding of our public life and government, then may we look forward with confident hope for the future. If they be forgotten, still more if they be deliberately set aside, greater calamity will come upon us than any war could inflict.

It is a part of your mission, dear Reverend Fathers, to bring these matters clearly and plainly before your flocks, so that they may exercise any influence that they possess in accordance with the social teachings of Christ and of His Church, and be the messengers to others outside the flock of what the Church actually teaches on these vitally important subjects. In accomplishing this

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mission much use should be made of the excellent publications of the Catholic Social Guild, which is ever ready to render aid in making known the sound principles which must underline all true social reform.

May Our Divine Master, ever kind and considerate to rich and poor, to the learned and to the simple, and to all who seek Him with single heart, be your Guide and Teacher. May His Holy Mother honored once throughout this realm of England as its Queen by right Divine and by the people's choice, be with us as we learn again the lessons that He alone can teach. May the whole nation take the lesson to heart, so that out of the sorrows and bitterness and tragedy of this time of war a new England may be built up which will give to God all the things that are God's, and to the commonwealth all that both society and the individual may justly claim.

The Social Revolution

CHARLES PLATER, S.J.

From the "Catholic Times."

THE reverend lecturer, in opening, said that though he was announced to speak on "The Social Crisis," he thought a better title might have been "The Social Revolution." In this he did not mean to assert that our [English] people were caught with the spirit of revolutionary anarchy: they were far too sensible for that. At the same time, there was a spirit of unrest abroad, and a widespread determination, not only amongst the citizens at home, but amongst the fighting men also, that the old evil social conditions of pre-war days shall never return; but that our national life must be so ordered that all shall have greater opportunities of self-realization. We must bear in mind that the ultimate issue of national

reconstruction will lie with the principles on which we build. Outside the Catholic Church people were frankly searching for principles which would give the desired result; a society established on the principle of social justice. At present the social revolution was largely a revolution in thought. Whether it would become a "bloody revolution" Catholic action could do much to determine. Herein lay our great opportunity and consequently our great responsibility. We were the heirs of the ages, our teacher, the spiritual mother of the human race, whose knowledge of human nature and human needs is unsurpassed. Our interest, our religion, and our duty called upon us to acquaint our fellow-men with the sure principles of Catholic social policy, which offered the only stable foundation for the rebuilding of our shattered society.

On analysis, we found in this modern labor unrest a passionate desire for social justice and personal liberty; resentment at bureaucratic interference with family life; a cry for better opportunities of education and self-realization; and a firm conviction that man is of more consequence than property. Here was our great opportunity. We must show that these have always been our ideals; that for them the Church has always striven; that in her social principles lay the only hope of their realization. Liberty could only obtain when authority was given its due, but liberty and authority could only be reconciled and made to work in harmony when the Church's teaching on duty and responsibility was freely admitted, and due recognition given to the fact that all authority comes from God. Regarding the family, the social unit of society, the Church had always maintained its autonomy against undue State interference. A glance at our history, taking in the establishment of our great universities and centers of learning, would convince any unbiased enquirer of the Church's noble part in bringing the benefits of education to the people. Her policy had always been that educational opportunities should depend on ability and not on birth or the possession of wealth. In holding up the ideal of human dignity, and

the duty of the State so to order its social life and institutions that personal dignity might be safeguarded, the Church had ever been to the fore. Her writers had always proclaimed the dignity of the laborer, and consequently his claim, founded on natural justice, to what, in our state of society, was called a living wage. No Socialist had ever made his claim in a stronger or more forcible manner than the great Pope Leo XIII.

Some Books for Catholic Readers

COMPILED BY JOHN C. REVILLE, S.J.

Sheehan, Canon Patrick A.:

The Blindness of Dr. Gray.....	Longmans,	\$1.50
Geoffrey Austin, Student.....	"	\$1.50
Glenanaar	"	\$1.50
Lisheen	"	\$1.50
Luke Delmege	"	\$1.50
My New Curate.....	"	\$1.50
The Triumph of Failure.....	"	\$1.50

Canon Sheehan is not only a great story-teller, he is the personal friend of his countless readers. He knows his beloved Ireland, its priests, and its people, and has pictured them with loving sympathy and insight. His books are packed with thought, with the kindest of humor, the highest ideals and the purest philosophy of life. "My New Curate" is the study of a quiet seaside Irish village from the point of view of a lovable old Irish parish priest, an easy-going scholar and saint, brimful of good resolutions to better the lot of his equally lovable and easy-going flock. "Daddy Dan," as his people lovingly nickname him, is a real addition to literature. The "New Curate," Father Letheby, a priest of the loftiest character, and his efficiency methods are drawn in fine contrast to the character and ways of his pastor. In "Geoffrey Aus-

tin" and its sequel, "The Triumph of Failure," Canon Sheehan has depicted a soul tragedy. Goeffrey suffers shipwreck of his faith and falls low indeed, but through humiliation and suffering receives strength to rise to the heights of atonement and regeneration. Some of the finest pages of Canon Sheehan are to be found in these two books. "The Triumph" was said to be the author's favorite. The volumes, however, make at times rather gloomy reading. The "Blindness of Dr. Gray," like "My New Curate," is a study of Irish ecclesiastical life. Dr. Gray, a high-minded priest, is a believer in strict justice. After one sad mistake he learns the lesson that the world is better governed by love than by law. "Glenanaar" is a study of tainted heredity in a family of informers. The "Great Liberator" is one of its prominent figures. "Lish-keen" shows us an idealistic Kerry landlord who puts into practice his ideals of social regeneration by living the life of a common laborer. The life of the Irish priest and his wonderful people are again depicted in "Luke Delmege." This novel is one of the strongest works of the author. It shows the startling capacity of the Irish race for discerning the supernatural.

Shorthouse, Joseph H.:

John InglesantMacmillan, \$0.80

An historico-mystical biography of an adherent of Charles I., who subsequently becomes an intermediary between the Anglican and the "Romanist" parties. Charles I. and the Earl of Stratford figure in the plot. The book is not free from religious and sectarian bigotry. It has some startling and dramatic incidents, and is full of fine descriptions, among others that of the election of a Pope. The plague at Naples is also powerfully depicted.

Sienkiewicz, Henryk:

The Deluge (2 Vols.).....	Little, Brown,	\$3.00
The Knights of the Cross.....	" "	\$1.50
On the Field of Glory.....	" "	\$1.50
Pan Michael	" "	\$1.50

Quo Vadis	"	"	\$1.50
Through the Desert.....	Benziger,		\$1.35
With Fire and Sword.....	"		\$1.50

Sienkiewicz is one of the world's great story-tellers, in some respects superior to Scott. In "Quo Vadis" and in the "Deluge" there are some chapters which from a Catholic point of view are obtrusively and unnecessarily suggestive and to many readers dangerous; scenes of barbarous cruelty are also needlessly described. But the lessons which come from his books are those of faith, of devotion to duty, of respect for holy things, of sacrifice and self-control. The books are manuals of patriotism. "The Knights of the Cross" describes the struggle of Poland against the Teutonic invasion in the fifteenth century; "With Fire and Sword" her fight against the rebellious Cossacks; the "Deluge," the wars against the Swedish King, Karl Gustav; "Pan Michael," her fight against the Tartars, and "On the Field of Glory," the first stages of the crusade against the Turks, under John Sobieski. These volumes form a Polish epic. They are conceived on a vast scale and have given to romance some of its finest figures among others those of Pan Zagloba, a rare combination of cowardice and heroism, a liar and as bibulous as a sponge, but the soul of honor, the staunchest of friends, a bad "mouth," but a good heart, and the sworn enemy of Tartars, Turks and traitors, a Polish Falstaff, and an improvement on the original; the incomparable swordsman, "Pan Michael," who with one thrust of his terrible rapier snuffs out the lives of Poland's enemies as easily as a sacristan snuffs out the candles on the altar, and the giant Pan Podbipienta, the stainless knight who dies under the Tartar arrows, reciting the Litany of Our Lady. The defense of Yasna Gora, the sacred shrine of Our Lady of Chenstohova, has nothing superior to it in romantic literature. Pan Kmita's struggle against his weaker self and his rise to the heights of heroism is a thrilling and ennobling story. "Quo Vadis" is a colorful picture and a dramatic presentation of Roman life and society under Nero. "Through the Desert" is the story of a Polish boy and girl kidnapped by the Mahdists.

Skinner, Henrietta D.:

Espiritu SantoHarper, \$1.25

Scenes of artist life in New York. The spiritual beauty of Catholicism is well brought out.

Smith, F. Hopkinson:

Colonel Carter of Cartersville.....Houghton, \$1.50

Felix O'DayScribner, \$1.50

Kennedy Square " \$1.50

Tom GroganHoughton, \$1.50

"Colonel Carter" presents us with a character-portrait of the people of the South, with an erratic and extravagant but finely fibered and noble-hearted old Yankee and his devoted servant Chad, an ex-slave. The ideal relations between master and man form a touching picture. In "Kennedy Square," aristocratic life in Maryland about three-quarters of a century ago, with Edgar Allan Poe playing a part in the story. "Tom Grogan" is the wife of a New York stevedore, who after the death of her husband continues his work. She is a rare combination of strength of purpose and character, while remaining a thoroughly delicate and tender-hearted woman. "Felix O'Day" is with "Colonel Carter" the best of the author's works. It depicts New York life and introduces a fine portrait of a priest.

Smith, The Rev. John Talbot:

The Black Cardinal.....Champlain Pub. Co.,\$1.00

A dramatic and well-planned story, a great cardinal, a Bonaparte, a woman's sorrows, and the vindication of the Catholic doctrine of marriage and divorce.

Souvestre, Emile:

The Attic Philosopher.....Crowell, \$0.40

Not strictly a novel, but rather the thoughts of a humble Parisian philosopher or student of life, who prefers poverty and contentment to money and worry, lowly but generous-hearted friends to ambitious kinsfolk and who finds his happiness in doing little acts of kindness.

Spearman, Frank H.:

Nan of Music Mountain.....	Scribner, \$1.50
Whispering Smith	" \$1.50

The author is a clever, forcible and interesting writer, one of our Catholic novelists who knows American life and presents it with truth and power.

Spillman, The Rev. Joseph:

Cross and Chrysanthemum.....	Herder, \$1.00
Lucius Flavius	" \$1.50
Victim of the Seal of Confession.....	" \$1.00
The Wonderful Flower of Woxindon..	" \$1.25

Dickens and Scott were the models of this Jesuit novelist. If he does not equal them he made good use of their methods to bring home to his readers the beauty and the truth of the Catholic Church. These romances are popular and full of movement. In "The Wonderful Flower of Woxindon" we have a beautiful and dramatic tale of the days of Mary Queen of Scots. The title of the third story on the list is enough to reveal its latent possibilities.

Stevenson, Robert Louis:

The Black Arrow.....	Scribner, \$1.00
Kidnapped	" \$1.50
The Master of Ballantrae.....	" \$1.00
The Strange Case of Dr. Jekyll and Mr. Hyde	" \$1.00
Treasure Island	" \$1.00

Stevenson is one of the princes of romance. His tales are wholesome, and according to Professor William Lyon Phelps, a good judge, "more thrillingly adventurous than Scott's; his characters are equally interesting; his style is immeasurably superior." In him we find a "happy blending of wildly exciting incident with a technically rhetorical perfection. "Treasure Island" is a masterpiece of romance for young and old, a story about a man and a

treasure, and a mutiny, and a derelict ship, and a current, . . . and a doctor, and another doctor, and a sea-song with the chorus "Yo-ho-ho and a bottle of rum" Pew, Black Dog and Long John Silver are monumental villains strongly individualized. "The Black Arrow" is a Yorkist tale of the Wars of the Roses, with Richard III. as one of the actors. "Kidnapped" is a rival of "Treasure Island" in its romance, stirring deeds, hair-breadth escapes, fights and wild adventures. Alan Breck is a resourceful and daring *soldado* and the fight in the round-house of the ship will satisfy any self-respecting boy. "The Master of Ballantrae" narrates the tragic downfall of a noble Scottish family during the Jacobite wars; the rivalry of two brothers; the old steward Mackellar tells the story; a thrilling midnight duel. "The Strange Case" is a study of dualism or change of personality, depicting the conflict of good and evil in man; not an immoral, but in some respects a rather depressing and repellent picture.



Was Tyndale a Martyr of Liberty?

THE RIGHT REVEREND PHILIP R. McDEVITT, D. D.
BISHOP OF HARRISBURG.

*An Address Before the American Catholic Historical
Society, Philadelphia, November 28, 1917.*

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THE capitol building at Harrisburg, Pennsylvania, is burdened with an unenviable notoriety, because of the reputed scandals which were associated with the completion of the interior. Be the truth of the charges of corruption what they may, the fact remains that the interior of the structure is of exquisite beauty, not surpassed and perhaps rarely matched in any public building in America. The imposing dome, the superb stairway, the splendid assembly halls, the richly and highly finished reception rooms, the glorious paintings by one of America's greatest artists, Edwin A. Abbey, make the capitol rather a home of art than a hall of legislation.

While the sense of the beautiful is charmed with the splendors of painting and architecture, the sense of historical truth is grossly offended by certain pictures in a group entitled "The Founding of the 'State of Liberty Spiritual,' Representing the Triumph of the Idea of Liberty of Conscience in 'The Holy Experiment of Pennsylvania.'"

The paintings, eighteen in number, are placed in the frieze of the Governor's reception-room. The artist is Miss Violet Oakley, who recently completed another series of pictures for the senate chamber of the capitol. The following are the titles given to the various scenes

by Miss Oakley herself in a pamphlet of which she is the writer:

(1) William Tyndale Printing his Translation of the Bible into English at Cologne. (2) Smuggling the First Volumes of the New Testament into England. (3) The Burning of the Books at Oxford in the Attempt to Stop the "New Learning." (4) The Execution of William Tyndale at Vilvorde. (5) The Answer to Tyndale's Prayer. Henry VIII Granting Permission that the Complete Translation is "to be Sold and Read of Every Person without Danger of Any Ordinance Hitherto Granted to the Contrary." (6) Anne Askew before the Lord Chancellor. (7) Culmination of all Intolerance and Persecution in the Civil War.—Development of the Puritan Idea. (8) George Fox on His Mount of Vision. (9) The Lad William Penn—Stirred by His Own Vision of Light and Consecrated to God's Service. (10) Penn Meets the Quaker Thought in the Field—Preaching at Oxford. He Turns from the World to Listen to its Message. (11) Admiral Sir William Penn Denouncing and Turning His Son from Home, because of His Sympathy with the Despised Set of Quakers. (12) Penn's Arrest while Preaching at Meeting. (13) Penn Examined by the Lieutenant of the Tower of London, Condemned to Imprisonment in Newgate. (14) Writing in Prison, "The Great Case of Liberty of Conscience." (15) Having been Liberated, Penn Seeks to Free Other Friends Imprisoned. (16) Penn's Vision. (17) The Charter of Pennsylvania Receives the King's Signature, March 4th, 1681. (18) Penn's First Sight of the Shores of Pennsylvania.

My few remarks this evening will dwell upon three of these eighteen representations. The first picture bears the title: "William Tyndale Printing his Translation of the Bible into English at Cologne." The second is called: "Smuggling the First Volumes of the New Testament into England." The third is: "The Burning of the Books at Oxford in the Attempt to Stop Thereby the 'New Learning.'"

TYNDALE'S CAREER.

Since all three scenes refer to the activities of William Tyndale, a short sketch of his stormy career will afford a better understanding of the significance of what the artist has placed on canvas. William Tyndale, or, as he is sometimes called, William Hutchines, was born in Gloucestershire, in the west of England, towards the close of the fifteenth century. He was educated at Oxford

and Cambridge, and became a member of the Franciscan Order. After his ordination, attracted by the doctrines of Luther, he left England and went to Germany. He met Luther and, possibly with his encouragement and assistance, began a translation of the New Testament into English. When the work was finished, it was printed secretly at Cologne, Germany. Then copies of the book were smuggled into England. Some of these copies were seized by the authorities and burned. These facts, as far as the Bible is concerned, are embodied in the three paintings just mentioned.

The facts themselves are undeniable. The offence against historical truth is not in the facts, but in the inferences or the conclusions which the mass of non-Catholics, after having seen the pictures, draw from the facts. The common and almost invariable impression which non-Catholics visiting the capitol bear away, is that at the close of the fifteenth and the beginning of the sixteenth century an intolerant and arrogant hierarchy, supported by tyrannical civil powers, deliberately kept the Bible from the people, for fear that its sublime truths might dispel ignorance and superstition, and thereby shatter ecclesiastical domination; that this same sacerdotal influence visited condign punishment upon those who dared bring the Sacred Book to the knowledge of the oppressed masses; that William Tyndale from his love of the Revealed Word of God fled to Germany, where, unmolested, he might print the New Testament; that when his work was done, he smuggled the precious volumes into England, but alas! failed to keep them from falling into the hands of his enemies, who forthwith committed the priceless translation to the flames.

These stirring events, which owe their inception to William Tyndale, mark, in the opinion of the artist, Miss Oakley, the beginning of "The Founding of the 'State of Liberty Spiritual,'" for she says in her pamphlet: "The Foundation of the State of Pennsylvania was laid deep in the characters of the men who founded it and the condition of thought of the times in which they lived, suffered, endured, and finally triumphed."

I might take up in detail each picture. The inference from the first picture, namely, that Tyndale was compelled to go to Germany in order to have his translation of the New Testament printed, because the ecclesiastical and civil authorities would not allow the Bible to be printed in England, is wholly and totally unwarranted. He went to Germany because the authorities in England deemed it a duty to the public to prevent him printing a Bible which in their estimation perverted and distorted the true reading of the Holy Scriptures.

The inference from the second picture, namely, that Tyndale was forced to smuggle the New Testament into England, because the authorities feared that in its sacred pages the people would learn the pure, simple and undiluted truth of God's Word, is likewise wholly unwarranted. The smuggling of the Tyndale translation of the Bible into England was necessary for the same reason that the printing of this false version of the Sacred Book in a foreign country was necessary.

The inference from the third picture, namely, that the Bible was burned because the Church hated the New Learning, which found its deepest inspiration in the New Testament, completes a trinity of false, illogical, unwarranted, and unhistorical conclusions. The books were burned for the same reasons that forced Tyndale to go to Germany for his printer and then to smuggle his translation of the New Testament into England.

The simple proofs that the inferences drawn by the unthinking and the ignorant from these pictures are false, are found, first, in the undeniable historical fact that the Bible in English existed in England long before Tyndale's time; secondly, in the attitude of the Church towards the Bible during the centuries before Tyndale published his version of the New Testament.

ENGLISH BIBLES BEFORE TYNDALE.

The proofs which show that the Bible in English existed in England before Tyndale's day may be found in Cardinal Gasquet's "Eve of the Reformation." This eminent historian devotes a chapter of his invaluable book to the discussion of the Bible in English before the Re-

formation. Using as his authority the published works of Sir Thomas More, Chancellor of England, and the most distinguished layman of Europe in the sixteenth century, the Cardinal proves conclusively that the Bible was translated into the English tongue long before the days of Wyclif and Tyndale, and that the deeply entrenched and long established charge, so commonly repeated at Luther centenary celebrations, about the Catholic Church, in the days of Luther and Tyndale, forbidding the laity to read the Sacred Scripture, is a baseless accusation.

The authority of Sir Thomas More on this subject of the Bible in Tyndale's time is singularly convincing and trustworthy, because he took upon himself the specific duty to refute the extravagant charges of Tyndale that the Church forbade the circulation of the Bible among the people. The saintly Chancellor of England, by reason of his position, piety and learning, surely deserves as much respect as Tyndale or any other reformer. Says Cardinal Gasquet:

It is very commonly believed that until the influence of Cranmer had made itself felt, the ecclesiastical authorities continued to maintain the traditionally hostile attitude of the English Church towards the English Bible. In proof of this, writers point to the condemnation of the translation issued by Tyndale, and the wholesale destruction of all copies of this, the first printed edition of the English New Testament.

It may not be without profit to point out that the existence of any determination on the part of the Church to prevent the circulation of vernacular Bibles in the fifteenth century has been hitherto too hastily assumed.

Those who were living during that period may be fairly considered the most fitting interpreters of the prohibition of Archbishop Arundel, which has been so frequently adduced as sufficient evidence of this supposed uncompromising hostility to what is now called "the open Bible."

The terms of the Archbishop's monition do not on examination bear the meaning usually put upon them; and should the language be considered by some obscure, there is absolute evidence of the possession of vernacular Bibles by Catholics of undoubted orthodoxy with, at the very least, the tacit consent of the ecclesiastical authorities. . . .

That a Catholic version, or some version viewed as Catholic and orthodox by those who lived in the sixteenth century,

really existed does not admit of any doubt at all on the distinct testimony of Sir Thomas More. It will be readily admitted that he was no ordinary witness.

Some quotations from Sir Thomas More's works will illustrate his belief better than any lengthy exposition. It is unnecessary, he says, to defend the law prohibiting any English version of the Bible, "for there is none such indeed. There is of truth a constitution which speaks of this matter, but nothing of such fashion. For you shall understand that the great arch-heretic, whereas the whole Bible was long before his days by virtuous and well learned men translated into the English tongue, and by good and godly people and with devotion and soberness well and reverently read, took upon himself to translate it anew. In this translation he purposely corrupted the holy text, maliciously planted in it such words as might in the reader's ears serve to prove such heresies as he 'went about' to sow. These he not only set forth with his own translation of the Bible, but also with certain prologues and glosses he made upon it, and he so managed this matter, assigning probable and likely reasons suitable for lay and unlearned people, that he corrupted in his time many folk in this realm.

"After it was seen what harm the people took from the translation, prologues and glosses of Wyclif and also of some others, who after him helped to set forth his sect for that cause, and also for as much as it is dangerous to translate the text of Scripture out of one tongue into another, as St. Jerome testifieth, since in translating, it is hard to keep the same sentence whole [i. e. the exact meaning]: it was, I say, for these causes, at a Council held at Oxford, ordered under great penalties that no one might henceforth translate [the Scripture] into English, or any other language, on his own authority, in a book, booklet, or tract, and that no one might read openly or secretly any such book, booklet, or treatise newly made in the time of the said John Wyclif, or since, or should be made any time after, till the same translation had been approved by the diocesan, or, if need should require, by a Provincial Council.

"This is the law that so many have so long spoken about, and so few have all this time sought to look whether they say the truth or not. For I hope you see in this law nothing unreasonable, since it neither forbids good translations to be read that were already made of old before Wyclif's time, nor condemns his because it was new, but because it was 'naught.' Neither does it prohibit new translations to be made, but provides that if they are badly made, they shall not be read till they are thoroughly examined and corrected, unless, indeed, they are such translations as Wyclif and Tyndale made, which the malicious mind of the translator has handled in such a way, that it were labor lost to try and correct them." (Gasquet, "The Eve of the Reformation," pp. 208, 209, 210).

Again says Cardinal Gasquet:

This absolute denial of any attitude of hostility on the part of the Church to the translated Bible is reiterated in many parts of Sir Thomas More's English works. When upon the condemnation of Tyndale's Testament, the author pointed to this fact as proof of the determination of the clergy to keep the Word of God from the people, More replied at considerable length. He showed how the ground of the condemnation had nothing whatever to do with any anxiety upon the part of ecclesiastics to keep the Scriptures from the lay people, but was entirely based upon the falsity of Tyndale's translation itself. "He pretends," says Sir Thomas More, "that the Church makes some [statutes] openly and directly against the Word of God, as in that statute whereby they have condemned the New Testament. Now, in truth, there is no such statute made. For, as for the New Testament, if he mean the Testament of Christ, it is not condemned nor forbidden. But there is forbidden a false English translation of the New Testament newly forged by Tyndale, altered and changed in matters of great weight in order maliciously to set forth against Christ's true doctrine Tyndale's anti-Christian heresies. Therefore, that book is condemned, as it is well worthy to be, and the condemnation thereof is neither openly nor privily, directly, nor indirectly, against the 'Word of God.'" (*Ibid.*, pp. 214-215.)

The direct testimony of Sir Thomas More, that the Bible in English existed in England before Tyndale's translation, and that the Church condemned neither the publication of the Bible nor the reading of the Bible, but only the printing and use of corrupted versions, is more than sufficient to shatter the historical value of those capitol pictures. But they are deserving of condemnation not only because they distort the history of the Church in regard to the Bible, but also because they present a wholly false view of the character of William Tyndale, who, in the fervent imagination of Miss Oakley, was the harbinger of liberty and freedom. That Tyndale is undeserving of such high commendation may be learned from his writings and from his character, especially in contrast with that of Sir Thomas More, his uncompromising opponent.

TYNDALE AN ABSOLUTIST.

In 1528, Tyndale published "The Obedience of a Christian Man." The nature of this book is best unfolded by James Gairdner in "A History of the English Church in

the Sixteenth Century from Henry VIII to Mary" (pp. 126, 127). Dr. Gairdner, who is not a Catholic, says that the book "was secretly introduced to the King's (Henry VIII) notice and gave him real satisfaction." On reading it, Henry VIII declared: "This book is for me and all kings to read." Dr. Gairdner continues:

Coming from Henry, the sentiment was not unnatural, for a more thorough-going treatise in favor of absolutism it would be difficult to find; moreover, it contained abuse of the clergy to Henry's heart's content. It showed that obedience was right from children to parents, from servants to masters, from subjects to kings. But a king was in this world without law; he might do right or wrong as he pleased and was accountable only to God. Even an evil king was a great benefit to his realm. On the other hand, the Pope's authority was founded upon jugglery; cardinals and bishops had no right to obedience, and men might lawfully break any oaths which they had made to them. Such were the main principles set forth in this treatise of Tyndale's. It removed positively the only restraint on despotism that men could see in that day. What wonder that the Church denounced as heretical a book so expressly composed in defense of "the right divine of Kings to govern wrong"?

After weighing these sentiments which sanction autocratic rule, one might see in his mind's eye Sir Thomas More and William Tyndale. Looking at both men after four centuries, we may ask who deserves a place in the temple of honor which a great Commonwealth has erected—Tyndale, whose political principles were eagerly accepted by the ruffianly tyrant, Henry VIII, because he saw in them the sanction for his tyranny and brutalities, or Sir Thomas More, who went bravely to the scaffold rather than do the bidding of a monster whose name is synonymous with sensuality, tyranny, and cruelty?

The statements and arguments of Sir Thomas More as to the character and the purpose of the legislation of the Church in regard to the Bible, are substantiated and strengthened by the simple fact that the Catholic Church, if she had wished to keep the Sacred Book from the people for fear of their gaining a knowledge of the mighty truths contained therein, could have done so in a more effective way than by passing restrictive laws against the popular read-

ing of the Holy Scriptures. Practically the sole guardian for centuries of the Revealed word of God, she could have easily destroyed, had she desired to do so, almost every trace of authentic copies of the Bible. But as a matter of historic record, the Church guarded the precious treasures with a solicitous care which even Miss Oakley, in spite of her limited knowledge of true history, acknowledges, when she confesses that the Bible was "preserved through the centuries by the devout and patient hands of the monks, scribes, and illuminators."

Sufficient has already been said to show the un-historical character of these paintings, but one more proof emphasizes the injustice which they perpetuate against the Church of the Ages. This proof, indirect it is true, is found in the fact that the history of the Bible in England in pre-Reformation days is substantially the same as the history of the Bible in Germany before the time of Luther. The evidence is overwhelming that in Germany the Bible was printed in the vulgar tongue and widely circulated among the masses of the people. The place which the Bible held in Germany in pre-Reformation times may be inferred from the illuminating testimony which one of Germany's great historians, Johannes Janssen, adduces in his classic work, "History of the German People." This justly celebrated authority makes clear in the chapter, "Elementary Schools and Religious Education of the People" that the Bible played a notable part in the religious life of the people of Germany. He says:

The number of translations both of single books of the Old and New Testaments, as well as of the complete Bible, was indeed very great. We have evidence of twenty-two editions of the Psalms with German translations up to 1509, and of twenty-five German versions of the Gospels and Epistles up to 1518. Between this period and the Reformation, at least fourteen complete editions of the Bible were published in High German, and five in the Low German dialect.

By the beginning of the sixteenth century a sort of German "Vulgate" had crystallized into shape.

Like the German catechisms and manuals of devotion generally, these Bibles were illustrated with numerous woodcuts, in order, as the publisher of the Cologne Bible expressed it, "that the people might be the more readily induced to a diligent study of Holy Writ." We have a mass of evidence to show that this was the prevailing motive in this extensive multiplication of copies of the Scriptures.

In the light of such truths it is high time for the disappearance from popular belief of the absurd calumnies that the German people hardly suspected the existence of the Bible until Martin Luther, by a happy accident, discovered a complete copy of the Scriptures in the University in which he was a student, and that the English people knew little of the Sacred Scriptures until Wyclif and Tyndale braved death that the Sacred Book might become the possession of the masses of their countrymen.

It was in his [Luther's] twentieth year, he tells us, that he first saw a complete copy of the Scriptures in the university library at Erfurt. He had hitherto supposed they embraced only the lessons read in the public service, and was delighted to find much that was quite unfamiliar to him. His ignorance, it may be remarked, though not exceptional, was his own fault. The notion that Bible reading was frowned upon by the ecclesiastical authorities of that age is quite unfounded. To be sure, it was not considered part of the Christian's duty, as it is in many Protestant churches, and few homes possessed a copy of the Scriptures; but they were read regularly in church, and the study of the Bible was no more prohibited to university students of that day than of this, and was probably as little practised then as now. ("Martin Luther, the Man and His Work," by Arthur Cushman McGiffert, p. 35.)

The perversion of the true history of the attitude of the Church towards the Bible is not, however, the only indictment against the pictorial creations of Miss Oakley. They insinuate an invidious and unwarranted comparison which reflects unjustly on the times gone by. The inference which they convey is accepted by many who pass through the Governor's reception room and who believe with complacent satisfaction that the Tyndale scenes, if for the moment they are accepted as true and typical of a superstitious, ignorant and intolerant age, could not be re-enacted

in our times, when the fruition of the "Holy Experiment" and of other struggles for liberty is seen in its choicest flowering in the great Republic of the New World.

The question might be asked whether or not this self-satisfied and self-sufficient assumption of superiority of the present over the past finds any foundation in fact. Let it be admitted that the times preceding the great Reformation were narrow, intolerant and bent on the persecution of those who dared worship God according to the dictates of their conscience. On the other hand is it at all certain that modern times have improved immeasurably beyond the past, in the principles which underlie persecution of any kind?

MODERN TOLERANCE.

The world of the present claims that mighty progress has been made in religious toleration since the days of Wyclif, Tyndale, and other reputed heroes of the revolt against Catholic Christianity. Perhaps it may be conceded that men today are broad and tolerant in their attitude towards those who differ from them in matters of religious belief, and that persecution for adherence to a definite religious doctrine is no longer sanctioned by enlightened public opinion. But is the toleration of the present the result of a cordial and widespread recognition of the principle of toleration in all its bearings? Is it the fruit of a conviction that every man should be permitted to follow his individual religious belief without let or hindrance, or is it the inevitable consequence of a want in men's souls of a strong religious sentiment, and of the absence of fixed and definite notions as to the truth of certain religious teachings and the falsity and destructiveness of others? The judgment may be expressed that, if the world today felt religious truth as deeply as did the world in the days of Tyndale, there would be reason to fear many a repetition of the persecutions which we now look back upon as conclusive evidence of a dark and superstitious age.

The justification for expressing this statement is that our much-vaunted policy of toleration is radically modified or is wholly abrogated whenever we find ourselves in conditions that affect us profoundly either as individuals or as a nation. We face such conditions today and we find that our cherished policy of absolute freedom of thought, word, and act totally breaks down. Before the United States entered into the world-conflict, it was accepted beyond question that the freedom of the press and freedom of speech were priceless rights which a free people should maintain unimpaired. But roused to a high degree of patriotic fervor and enthusiasm, because of a great national danger, we put aside the high and supposedly irrevocable claims of free speech and a free press; we declare that "Free speech does not mean freedom to say anything one pleases at any time one pleases"; we adopt a policy which takes cognizance of the opinions, words and conduct of every citizen; we visit condign punishment upon those individuals who give evidence of disloyalty, and we demand of all citizens a cordial and sympathetic support of the Government in the mighty task it has undertaken. No relaxation of this discipline is made in favor of those who claim that their hostile attitude to the war or their merely passive resistance is based upon religious grounds. That this departure from the traditions of generations brings serious consequences is seen in the summary treatment which a community accords to those individuals who have dared express an opinion which is construed as wanting in the truly American spirit. The *Public Ledger* of Philadelphia, in its issue of November 14, 1917, says in this connection: "A high-minded Quaker in Coatesville who 'is alleged to have doubted the atrocities of the Germans,' but who declared, 'I am not pro-German, but merely following my religious beliefs which I feel I am entitled to hold,' was asked to leave the town as soon as possible." Again, the Rev. Herbert Bigelow, about to address a meeting at Newport, Kentucky, was seized by a band of

masked men, taken into the woods and beaten with a horse-whip. The victim of this treatment is called by the Detroit *Free Press* "An Ohio Socialist, pacifist spouter." "So far as we have heard," says the same paper, "the victim is the only one complaining."

These outrages, it need hardly be said, were not committed by the responsible civil authorities. Nevertheless the Government itself, in the effort to bring about unification of public sentiment in regard to the war, has deemed it wise at times to suppress newspapers or restrict their circulation, and at all times to exercise a censorship over all printed matter. Editors, publishers, and all other citizens understand clearly that they cannot express opinions which in the judgment of the civil authorities tend to lessen in the slightest measure the patriotic sentiments of the masses and thereby weaken the efficiency of the Government in its great undertaking.

I need hardly say that I am not expressing any criticism of the wisdom, lawfulness, or necessity on the part of the Government in regulating the press by taking measures against those whose words or conduct tend to weaken the successful carrying on of the present war. Every government has a right and a duty to protect itself against elements that endanger its welfare. There comes a time when individual opinion cannot hold against the decision of the supreme civil authority. To grant that any citizen may determine the extent of his loyalty to the Government, or to say that the Government should permit absolute and unqualified freedom of speech and conduct, simply because the individual claims on religious or on any other grounds, the inviolable right to think and act as he pleases, would be to introduce into the commonwealth anarchy pure and simple.

My purpose in dwelling upon the state of public opinion today and the repressive measures of the Government which in times of peace would be considered acts of tyranny, is to show a parallel between the present and the past, and to point out that the civil authori-

ties in every nation at war base their treatment of pacifists, traitors and seditious publications upon precisely the same principles that the civil and ecclesiastical authorities of the sixteenth century used in dealing with Tyndale and his distorted version of the New Testament.

The preservation of the peace of a nation is a prime duty of the civil authorities. Whoever disturbs that peace renders himself liable to the punishment of the law. When Tyndale and others like him provoked disorder, the civil and ecclesiastical law took action against them. That such proceedings were justified is amply clear from the history of the times. On this point, Dr. Gairdner remarks:

For we must remember, when reading More's attacks on Tyndale, that the arguments of biblical devotees encouraged a spirit of irreverence and profanity which not only shocked the devout Catholic world, but was really dangerous to society. Crucifixes and other images were spoken of as "idols"; their destruction even by private hands was a work of piety, and if men got hanged for such enterprise, they were martyrs. Lollardy prompted men to outrage the consecrated host itself. (*Ibid.*, p. 190.)

Moreover, in those days, according to Dr. Gairdner, "heresy was regarded as an evil weed which even humane men like Sir Thomas More considered it necessary to stamp out at all costs." (*Ibid.* p. 92.)

OUR MODERN "MARTYRS."

Unhappily human nature is so constituted that few individuals are rarely consistent in judging deeds or policies when these are bound up with religious, racial, or political issues. If men were always consistent, they would see that if Tyndale, and others of his class, are heroes and martyrs, then syndicalists, anarchists, pacifists, and the anti-war advocates, or today, who claim that they are following the dictates of conscience, should be placed in the same category; and that if it is right for the Government today to regulate and suppress publications of a certain character and to take action against individuals, for the reason that in the judgment of the police both the publications and the individuals are a

menace to the commonwealth, surely it was hardly wrong for the civil authorities of the sixteenth century to treat in the same manner Tyndale and his translations of the Bible, when in their estimation author and translation threatened the peace and welfare of the nation. We justify the radical measures of the Government today by saying that newspapers and individuals fall under the law's displeasure when they fail to see the difference between liberty and license, and to recognize that liberty is a scarce and inviolable right which every properly constituted government respects and guards, but that license is an abuse of liberty which every efficient government punishes with fine, imprisonment, or death.

Since this is our defense of the severity of the Government which is now accepted as a matter of wise public policy, why should we be unwilling to admit that the ecclesiastical and civil rulers of past ages had precisely the same view of liberty and license, and that when they burned spurious translations of the Holy Scriptures or punished the translators in question, their intention was to check license and not to suppress liberty, to maintain peace in the country and not to destroy the Bible or to keep its saving truths from the people?

If, however, we refuse to admit that the authorities of the sixteenth century were moved by right principles in burning Tyndale's translation of the Bible and in punishing the translator, at least we should hesitate to condemn them in unmeasured language, for the simple reason that too often the boasted toleration of our generation, and indeed of every generation during the past four hundred years, is honored in the breach rather than the observance.

Perhaps the admission is made unwillingly and regretfully, yet it can hardly be denied, that the action of the Government in its repressive legislation and especially the conduct of private citizens towards all those who are known or are thought to be lacking in true patriotism, shatter completely the theory, eloquently defended in normal times, that all men should have unrestricted liberty to think, speak or act as they please.

So thoroughly has public opinion and public policy departed from its former ideals in this question of liberty that it is quite possible, when the story of these stirring times is told by the dispassionate historian in the generations to come, that a condemnation hardly less severe than that which these capitol pictures attempt to pronounce upon the fifteenth and sixteenth centuries for intolerance, may be uttered against the nations now engaged in a struggle for national existence, because of their regulation or suppression or punishment of the slightest evidence of want of patriotism and loyalty.

In conclusion, I should say that, before these pictures were hung in the capitol, Mr. Walter George Smith, as President of the Federated Catholic Societies of Pennsylvania, and Mr. James A. Flaherty, the head of the Knights of Columbus, lodged a strong and dignified protest against the acceptance by the State of the objectionable paintings for the capitol: "Taken as a whole, they violate the truth of history and, even if they were true, they are in themselves improper subjects for decoration on a public building." Alas! the protest was in vain. Hence today the State of Pennsylvania, by its official sanction, as the late Rev. H. G. Ganns, who wrote an illuminating pamphlet upon the capitol paintings, said, "places counterfeit historical data in circulation and in this case all the more dangerous and pernicious since civil authority in a way constitutes itself an official clearing house."



"Movies" and the Young

AN URSULINE RELIGIOUS

The Catholic Press Association

Before me lies what is meant to be a very clever advertisement. It shows a comfortable living-room and the latest fashion in American families; a father, mother, and one child. The mother, her pretty face all excited anticipation, is urging her husband to hurry; he, also excited and restless-looking, is switching off the light, while the child, a bonny thing of five or six, pulls her father eagerly toward the door.

All are intent on "going to the movies" as can easily be guessed from the accompanying screen-picture which shows a young girl languishing in the arms of a lugubrious-looking youth in khaki. The advertisement is suggestively entitled, "Let's live a life in two hours," and is meant to portray the bliss laid up for the patrons of a well-known film company. Looking at it, one cannot help wondering just how many "lives" the infant in the picture may succeed in living with such a swift start already.

With desolation is our land indeed being made desolate, and all "because no man thinketh in his heart." Was there ever a time when our people thought so little as in this wonderful age of the aeroplane and the moving-picture? People do not think any more, they "live a life in two hours" so many times a week that a real genuine attack of thinking would almost produce total annihilation. But there is one thing that serious-minded teachers would be truly glad to have them think about and that is, the frightful injury they are doing their children by letting them grow up in the "movie" atmosphere.

"MOVIE FIENDS"

Is there anything more tragically pathetic, we wonder, than the little girl whose parents are "movie fiends"? The mother was a daily visitor at moving-picture thea-

ters before that child was born; she grieved and fretted because the little one's birth prevented her from seeing her screen-favorites for a few weeks; and when the baby was less than a month old that mother was sitting again before the screen as eager for excitement as ever. The child is being brought up, one may say, in the "movie" theater with the result that, tiny as she is, she will tell you that she "just adores" Theda Bara, and she's "crazy about" Charley Chaplin. And she will ask you if you don't think Elsie Ferguson has the "swellest" clothes, and if you like Marguerite Clark or Mary Pickford best. And she will invariably add that she's going to be a "movie" actress when she gets big "because they make lots of money." Think what sort of wife and mother is being prepared for the future in that child! But, after all, we are probably worrying ourselves needlessly, as to what sort of mother she will make, since for women of her type motherhood will probably be quite out of style by the time she will have reached womanhood.

A TEACHER'S EXPERIENCE

The writer may be pardoned if she gives here the result of two years' close study of the effect of the moving-picture habit on the adolescent girl. Some fourteen years ago she was one of the teachers in a class of girls from fifteen to sixteen years of age. The pupils were the usual well-dressed, well-behaved, properly brought-up girls that we are accustomed to think of in connection with convent schools. With these girls the different teachers departed somewhat from the usual conservative manner of teaching, being very frank and outspoken both in class and personal relations with them, and giving so much aid just when it was most needed that the class of twelve came through the troublesome years from childhood to graduation with the very minimum of the usual foolishness of school girls. Four of their number are married and today are everything that good Catholic wives and mothers should be; two entered religion; the others are young business women of more than ordinary ability and standing—all are steady, dependable and high-principled,

while still just as gay of heart and as fond of "a good time" as they were fourteen years ago when the moving-picture show had not begun to cast its blighting influence over young and innocent souls.

Two years ago I was given work in a class composed of girls very similar in age, mental capacity, refinement and social position to the class of fourteen years ago. They were from good Catholic homes and were sweet, amiable and well-behaved young girls whose parents watched over them carefully and kept them from contact with anything which seemed to them to be a bad influence. The girls, however, were allowed a freedom in attending picture-shows which was doing them a harm not realized by their parents. That pernicious freedom! It was responsible for a difference between the two classes that only an experienced teacher could appreciate.

MODERN CONVENT GIRLS

The girls of fourteen years ago entered the academic course simple, sweet, innocent children; they advanced to their graduating year and left school, not ignorant of the world and its evils, but, with minds untainted by knowledge received in wrong ways; the girls of the later class were not only too sophisticated for their years, but were rather pleased to be so. Now in their second year of high-school work they are restless and somewhat unsteady in character; they are easily bored, find mental concentration difficult, and tire easily wherever sustained effort is necessary.

They have a quick, ready intelligence, but are impatient of work. Under the influence of their teachers, in whom they have every confidence and to whom they speak with frankness, they are improving greatly, but it is an improvement that goes by fits and starts. Does this improvement mean that we are succeeding in breaking these young girls of the moving-picture habit? Not at all; they are simply learning to discriminate by being gently forced to catalogue the good, bad and indifferent "movies" they have seen, a process which forces them to see that the good attractions have been few, the bad ones very

many. A year ago, it was nothing unusual, during our discussions of the different "movies," for we manage to keep well-informed on this subject since it concerns our pupils' morals, to have some girl say indignantly in reference to some really dreadful attraction: "Why, I didn't see a thing wrong in that!" Whereupon it was usually necessary to prove to her that if she had been the right sort of girl she would have seen the wrong very easily.

Now, just here is where the very worst feature of the moving-picture craze presents itself. Young girls actually grow to think that, since "To the pure all things are pure," it is a sign of unusual purity of soul not "to see a thing" in pictures that positively reek with immorality, and they make their less "pure"-minded companions feel very uncomfortable when the latter admit that they do see much that is not just right. Only a week or so ago I heard a girl of fifteen say: "Yes, I went to see 'Cleopatra.' Why shouldn't I? It wasn't so bad at all." And another girl of the same age, in speaking of a really infamous production, remarked: "It was perfectly all right, except the star didn't have much clothing on."

But to return to the class we have been discussing. It was no small matter to bring these girls to the point where they would admit many of the pictures they had seen were evil, but that point was reached at last. The next thing was to get them to see that the pictures had done harm to their own souls, and this was most difficult because the worst result of the frequenting of picture-shows is that it wears away the delicate bloom of modesty so imperceptibly that young people do not even know they have lost anything, and, as has been said before, they take credit to themselves for not being what they call "silly" about trifles. The argument brought forward to prove that they were no worse off for all their "movies" would have made a criminal lawyer weep for joy, but at last that point was reached. Even then much remained to be done before resolutions of amendment were made effectual, so wedded were they to their enthusiastic love for certain stars in the "movie" sky. A glance at the list, a very partial one, of the plays these young girls

have seen will show that their taste is neither narrow nor bigoted. The plays range from "Snow White," "The Little Princess," "Bab's Burglar," "The Birth of a Nation," "A Tale of Two Cities" and "Little Miss Washington" to "The Vampire," "Cleopatra," "War Brides" and "The Common Law."

FILMS FATAL TO MODESTY

What are you going to do about conditions like these, you good Catholic mothers who would not willingly hurt your children for all the world? Do you think it fair to us teachers that we must face the task of undoing the evil effects of a habit you have allowed to form? Must we spend our time in rooting out each day some noxious plant whose seed was planted in your child's soul by a suggestive moving-picture film? Do you know that your daughters, taught by the exciting school of the picture-screen, are half-convinced already that "love" justifies anything? That "a woman has the right to live her own life" as she pleases? That, in short, they are in danger of growing up with the most crooked notions unless somebody straightens them out before it is too late? Do you even suspect that ideas antagonistic to faith and morals are being imbibed by your children and are likely to spring into action just as soon as those children are old enough to escape from your loving care. Who do you think ought to face and overcome all these difficulties, we or you? Is it not your place rather than ours, and is it not far more a mother's duty than a nun's to impress upon your daughter the sacredness of marriage, for instance, and the deadly evil of a deliberate evasion of its consequences? Yet such teaching is often left undone or left to those upon whom the burden should not fall, because, you, dear Catholic mother, do not dream that it is at all necessary, because, you say, the girls "don't know anything about such things." Do they not? Try accompanying them to every "movie" theater they visit and find out for yourself whether they know or not!

Modern American Mothers

AN URSULINE RELIGIOUS

The Catholic Press Association.

A clever teacher in one of our public schools once defined the modern American mother as an institution especially designed to make the way of the transgressor hard, the transgressor very rarely being the modern American mother's "angel child," but very frequently the "angel child's" harassed teacher. If the parent so spoken of does not prove so much a chastener of the spirit in the case of religious teachers, it is because, in the first place, a blessed majority of Catholic mothers are too busy to chasten anybody but their fortunate and numerous offspring; and, in the second place, because most parents, no matter what their drawbacks may be, have great confidence in nuns and their teachings.

It does not follow from this, however, that what we call the "pupils' parents' problem" never obtrudes itself into convent circles or that teaching Sisters do not have almost insuperable difficulties to overcome, arising if not from parental interference, at least from parental indifference or too great indulgence. That the children coming from a great many Catholic homes are not wholly uncontrollable at Catholic schools is due, not to any discipline they have had at home, but to the fact that they usually like the Sisters and are willing to please them, and besides have enough intelligence to recognize authority when they see it.

THE CHOICE OF A SCHOOL

The choice of a school usually lies with the daughter after she has reached what seems to her mother the use of reason, but which anyone acquainted with facts would call the age of unreason; namely, fourteen. The worldly mother often prefers the convent for her daughter while she is still in the grades, because "the nuns are so re-

fined, don't you know," and, attracted by the Sisters' kindness, the child is usually pleased to do what pleases the mother. Grammar school finished, then comes conflict. The mother, if worldly and ambitious—and what modern American mother is not?—usually wishes her daughter to enter the public high school, because she thinks it offers exceptional advantages for her daughter's future social career. As a rule, the daughter looks at the matter as the mother does, but not because her mother does, and leaves the convent just when she most needs its restraining influence. If she happens to prefer the convent, at the convent she stays, mother's preference for the high school notwithstanding.

Sometimes the child herself, passing through the first paroxysms of the "boy craze," finds the convent stupid and unexciting, because she does not have there the opportunity for silly flirtations she might elsewhere have. In such cases the mother, not altogether blind to her daughter's good, may prefer that the convent training continue through the high-school course, since she considers it "safer on the whole," to use her own expression. As a rule, the mother's preference is not regarded, the fourteen-year-old deciding the matter for herself by going to the high school. Afterwards her constant reiteration of "Oh, I'm just crazy about high! We have the swellest time! Why don't you girls go? You don't know what you're missing!" sometimes results next semester in the defection to the high school of two or three of her former classmates.

LOWERING RESPONSIBILITY

Many mothers lament their inability to control their children and the laments are often made in the children's presence. "Oh, I know Elsie wears her dresses too low, Sister," one mother says in deprecating answer to Sister's lifted eyebrows and sidelong glances at Elsie's display of collarbone, "but she just orders her dressmaker around as she pleases and I can't do a thing with her. And she just won't study at night, so I tell her father it's no wonder her reports are so bad." And Elsie smiles

sweetly and bids her mother not to "tell tales out of school."

But there is a far more serious indictment against the modern mother than her lack of control over her children, bad though that is. By her teaching and example she fatally lowers her children's feeling of responsibility towards the duties of the married state. Her daughters hear her ridiculing or more often pitying the woman who has more than two or three children. They see her raising her hands in horror because Mrs. Schmidt, who lives in the alley back of them, has been wicked enough or foolish enough—the "wickedness" or the "foolishness" of the act depending upon just how "educated and cultured" the modern American mother may be—as she wonders "Just how any woman who has more than two children can manage to raise them properly, and how she can reconcile her conscience to such a thing." With such an example before their eyes, we should like to ask our American mothers what they think their daughters are going to be. And we should like also to draw attention to the injustice of those Catholics who wonder why convents succeed in doing so little for girls "who have been with the nuns for years." The modern American parent, feminine gender, is sufficient answer to that.



The Liberal Catholic

ERNEST R. HULL, S.J.

From the "Bombay Examiner."

Vaticanism, formerly called Ultramontaniam, is sometimes held up as a bugbear by certain writers belonging professedly to the Catholic Church, "Liberal Catholics" as they are called, of whom there is a sprinkling to be found in every country. In some cases they are men of real scholarship, who wish for a free hand in publishing their own thoughts and ideas, and find themselves checked from time to time by ecclesiastical authority. Others are shallow busybodies who feebly but acrimoniously echo the discontent of their betters and vulgarize it, making sad exhibitions of themselves in the secular press, sometimes signing themselves Catholics, and at the same time fouling their own nest by bitter diatribes against the actual administration of the Church. Another set of malcontents are those who, desirous to work in the social and political field without restraint, find vexation in the interference of their Bishops, who claim a certain control over their movements and organizations.

Taking the scholar-section first, there is among them a disposition to take up and make their own the advanced conclusions of rationalistic writers on scientific, philosophical and historical subjects, and then try to make Catholic teaching adjust itself to those conclusions. This sometimes involves going dead against our traditional way of viewing things, and sometimes comes very near endangering even the substantial principles of dogma. In this policy they justify themselves by two arguments: "First, that round the bare nucleus of undoubtedly revealed truth, which no Catholic can deny, there is an outer circle of speculation or opinion which

was formed gradually by human means round the deposit of faith, and which by mere custom and absence of contradiction has come to be regarded as part of the faith, or at least an inseparable adjunct to it. As Galileo's discoveries were condemned as heretical merely because they ran counter to the traditional way of interpreting Scripture; and yet nowadays everybody believes in Galileo, while the traditional interpretation of Scripture on that point has been altogether abandoned, so it must be, they argue, in case of many other discoveries of science and history in modern times; where ascertained fact must be accepted, and ancient tradition based on ignorance must give way to the enlightenment of fresh research. Secondly, where such discoveries are made, they hold that Catholic scholars should be at once free to proclaim them, and the Church should accommodate her own interpretations accordingly."

THE CAUTION OF THE CHURCH.

The Church on the other hand, is extremely cautious. While trying to steer clear of a final definition or categorical condemnation of such modern conclusions, she manages, by some such expedient as congregational decrees or placings of books on the Index, to throw the weight of her authority on the side of the old view, treating the new one as rash or unsafe or at least not proved. This policy imposes such restrictions on Catholic writers that whatever they may think privately in harmony with what they regard as modern progress and enlightenment, they are at least debarred from expressing themselves in public; or they have to do it without obtaining the required imprimatur, with the risk of finding their work suppressed after publication by a decree of the Index.

Scholars of this type, who still adhere to the profession of the Faith, consider that they have here a grievance. They think that the Church ought to be more large-minded and tolerant. She is not called upon to decide the question officially; but at least she ought to allow the matter to be openly and freely

thrashed out by competent men. The votaries of the old and new view ought both to be left free to air their opinions, and to expound and argue for their conclusions. Considering that in medieval times the Dominicans and Franciscans could argue freely for and against the Immaculate Conception, or the pre-motions of grace, realism and nominalism, the authenticity or otherwise of the Donation of Constantine or the Isidorian Decretals, they argue that the liberty of discussion which was allowed in the far more hidebound Middle Ages ought *a fortiori* to be tolerated now, when the human race has awakened to the sense of liberty, and resents restrictions which are not required either by the natural or the Divine law. The repression which characterizes the present policy of the Church they consider not to be bound up with the essentials of Catholicism, but to be merely an undue exercise of autocracy arising from too intense a centralization in Rome. And to this policy they attach the name "Vaticanism," borrowed from outside and applied in a more restricted domestic sense.

This, I take it, is at least part of what *Historicus* means when he tells us that "Fortunately the rank and file of Catholicism both clergy and laity are far saner and more enlightened than most of its ruling Camarilla." He means presumably to say that educated and scholarly Catholics of different countries are in better touch with the progress of historical and scientific studies, and, with the practical developments of human progress, than the generality of the Roman Curia, who are supposed to be blinkered by a narrow traditionalism inherited from the past, and imbued with ideals and principles which were all very well in a more ignorant and ruder age, but which have been tried by time and found wanting. The human mind, they think, has emancipated itself from these hampering standards of thought and policy, and is quite right in no longer tolerating the oppressive yoke of antiquated restrictions, incompatible with the right use of liberty and healthy expansion of the human spirit in the greater light of modern times.

POLITICAL LIFE.

The same feeling arises not only in the department of scholarship, but also in that of practical life. Hence in that direction, too, friction is felt between the leading spirits of different countries who take part in social and political conflicts. They adopt such ideas and principles as they think best among those circulated around them, and then throw themselves into parties and associations for the promotion of the end they have in view. Then, while in the full run of their enterprises, they suddenly find themselves at loggerheads with their Bishops, who insist on some kind of ultimate control over their programs on the ground that Catholic principles are involved. Instances of the kind have occurred from time to time in most countries. In France there arose the conflict of Royalism *versus* Republicanism, in which Pope Leo XIII threw himself on the side of the existing Government. In Italy Catholics were restrained in their political activities by the *non expedit*, and again in the relations between Catholicism and Socialism. In Germany a conflict arose over the question of interconfessional co-operation. In France, once more, a strain arose over the formation of the *Associations Cultuelles*, to which may be added, as a current though minor instance, the turmoil recently provoked on the Madras side by the resolutions of the Southern Bishops.

Being concerned only with the general situation and the general principles involved, we abstain from entering into concrete details. All we want to illustrate is the strain which occasionally arises, and sometimes becomes chronic, between the human spirit of Catholics bent on certain lines of speculation or action, and the authorities of the Church, who deem it their duty to meet such lines of activity with discouragement, and sometimes even subject them to condemnation and prohibition.

LIBERAL MISBEHAVIOR.

In all such situations the Liberal Catholic is apt to misbehave himself badly. If he is a personal sufferer,

he takes his reprimand or censure resentfully and in high dudgeon: and in this he is backed up by the sympathy, not only of certain colleagues, but by the outside public, who always find therein another instance of the autocratic, tyrannical, arbitrary and reactionary spirit of the Vatican.

As a rule there is the usual display of the clique-spirit, of party-narrowness, of one-sided criticism. The critics do not as a rule take the judicious line of examining into the grounds of the condemnation. They do not ask themselves whether the victim of the Index or of the prohibition is guilty or innocent. They never dream of comparing the peculiar contentions of the author with the immovable principles of the Church. If they should do so, they would generally discover the total incompatibility of the two. When this was once realized, it would become clear that no compromise was possible.

THE CASE OF LOISY.

To take a familiar instance: What a furore of indignation arose over the condemnation of Loisy; and yet any one who took the trouble to examine the salient teachings of Loisy would see at once that they were incompatible with Catholicism, nay with Christianity itself, in any orthodox sense of the term. If "Loisyism is true, Catholicism is false," must be the inevitable verdict. The Church could only accept Loisy's doctrine by abandoning her own. If she wanted to remain faithful to her own fundamental deposit of faith, she could not do otherwise than condemn him.

THE CASE OF TYRRELL.

Take again the case of Tyrrell. The Liberal Catholic saw in him a magnificent intellect, far superior to the "ruling Camarilla"; a man set up for the resurrection of religion on true modern lines; a man whose mission it was to bring back to the Church the educated mind of Europe which the antiquarianism and obscur-

antism of the Vatican had repelled; a man who had to fight the cause of enlightenment single-handed against overwhelming odds, and was beaten down and spurned by the intransigence of the Roman Curia. But we of the domestic circle saw more clearly. I knew Tyrrell personally; lived with him; had much to do with him, and had no difficulty in taking his measure. I acknowledge my indebtedness to him for many brilliant lights which have lasted the rest of my life. He had a capacity, rare as it is precious, of summing up a whole treatise in a single sentence which, when pondered on and applied, proved the key-note to the most knotty problems. But there was in him besides a strain of morbidity and weakness which spoiled all his good qualities and his passage from orthodoxy to heterodoxy was at the same time a psychological and mental degeneration. Already in his early writings there was a sort of uncanny something which even his admirers hardly knew what to make of; but from his later books and surreptitious correspondence it would be possible to gather a syllabus of propositions which, if accepted, would dissolve the whole structure of Catholicism, even in its most essential features, and leave not a wrack behind.

The Liberal Catholic, absorbed in the bewailment of his sad fate, overlooked all this. Instead of facing the facts of the case, and recognizing the Tyrrell and heresiarch whose continuance in the Church could never have been tolerated in any age from the Apostolic downwards, they merely looked at the sentimental side of the situation, and added their howls to the chorus without realizing for a moment what they were howling about. They saw in the dying Tyrrell nothing but another victim of Roman obscurantism and autocracy; never realizing on the one hand the mean subterfuges and deceptions of which Tyrrell was convicted, and on the other hand the long-suffering and forbearance which was exercised, and the sense of regrettable necessity with which the blow was at last struck.

THE CASE OF DUCHESNE.

Other cases there are in which the issue is not so vital or so clear. Sometimes it is not a question of downright heresy or treason to the Church. The contention falls rather outside the boundaries of dogma, or at most approaches the border-line. Duchesne writes a "History of the Early Church" which is hailed as a masterpiece of erudition. The Church, instead of joining in the chorus of approval, begins by forbidding the work to be read in the Italian seminaries, and ends in putting it on the Index. Unlike the ordinary practice of the Index, in this case the reasons of the disapproval are given. The author, it is said in effect, follows the line of Gibbon by explaining on natural lines things in the Early Church which cannot be explained without a supernatural cause at the back of them. He minimizes the Roman supremacy and the heroism of the martyrs, shows up certain heresiarchs in a redeeming light, and depreciates the intelligence of the orthodox. Possibly what he writes might be within the legitimate range of literary liberty, were it not that larger issues are at stake. But the Church has its duty as champion of the Divine aspect of Christianity, and cannot allow it to be obscured or belittled. She therefore regards such a book as undesirable fodder for the Faithful, and so its circulation is forbidden.

As soon as this happened there arose the usual outcries from the Liberal camp and from the outside press, upbraiding the Church for this ill-treatment of one of her most learned men. From memory I believe that Duchesne himself undertook to answer these critics, and to repudiate their ill-placed sympathy. What he had written in good faith he now, through the admonition of the Church, saw in a different light, and he even publicly joined in the condemnation.

PROTECTING THE SIMPLE.

In other cases, where nothing of doctrine or principle is involved, the discouragement or condemnation of the Church may rest on reasons of practical expediency.

I refer to writings of a critical nature which impinge on the pious belief and devotion of the masses. The Church, as we have often said, is *not a society of the elite but a school for the imperfect*; and this applies not only to the moral and devotional life, but also to the intellectual. The Church has not only to watch the interests of the educated portion of the community, but also those of the simple and the ignorant, who are quite likely to be upset by new opinions subversive of their own traditional ways of thinking, just because they cannot distinguish between the central nucleus of revealed truth and the zone of traditional opinion which has gathered around it. For this reason, especially in these days of general reading, she is bound for the protection of the weak to keep out of their way the "food of the strong" which they are unable to digest. Hence while allowing certain discussions to take place in strictly learned circles, she is opposed to the popularization of the same, even where in themselves they might be open to no objection.

THE FAMILY IDEA.

In this way the rulership of the Church is analogous to that of the family. This family idea, I know, is now altogether out of fashion outside the Church, where every man, woman and child is supposed to revel in the joys of individualism, to think for themselves, to act for themselves, and to carve out their way through life to their own liking with no one to praise or blame but themselves. Still we cannot help thinking that this emancipation from the family idea is wrong in principle, and calculated to issue ultimately in disastrous results to human society. In any case the Church adheres to the old idea, and in view of the well-being of souls can hardly do otherwise. The Church is always the *household* of the Faith, the domestic circle of religion, the mystical body of Christ; and the position of its rulers is that of the father of the family, with all the authority and power and responsibility of a father, always taking into account the accommodations which are required

in a family which consists not only of infants and children but also of youths and adults, each requiring a different kind of control according to their mental and moral development.

The policy of Rome therefore stands justified in principle when once the domestic conception of the Church is admitted. No scholar really imbued with the Catholic spirit would wish *for the sake of a bit of realism* to disturb the minds of his weaker fellow-Catholics by seeming in their eyes to undermine their simple faith. Therefore he must be willing to exercise that degree of self-restraint which the situation requires. But unfortunately it is not always clear to such men that the actual strictness of the Church is really necessary. It is not clear to them that the ventilating of this or that novel view would work the mischief which is apprehended. And after all, they will argue, the claims of truth for truth's sake must be recognized. Even if publication be attended by some incidental disadvantage, still ultimately the truth must prevail, and its spread will prove a benefit in the end. In this conflict of motives the simple and ignorant should not alone be considered; the rights of the learned, and above all the reputation of the Church as a lover of truth and a patron of culture and enlightenment must not be sacrificed.

And so the argument for greater liberty and greater tolerance goes on. It is a subject which hardly allows of an organized discussion, as so much depends upon opposing points of view. We are concerned with an altogether practical matter, in which the subject is from his very position likely to take one line of thought and the ruling authorities another. Thus we are brought down to a situation which has to be considered not merely according to abstract principles, but according to human ways of thought and feeling. It is evidently a situation in which the appeal must be to practical common-sense and good feeling, in which an analogy drawn from other departments of human life will be eminently useful.

THE ANALOGY OF SECULAR LIFE.

The Vatican-phobian complaint is one which arises from a difference of view between ruler and ruled, and the adoption by the ruler of a restrictive or censorial policy which touches the feelings of the ruled in a weak spot, and provides in his soul the *nidus* from which to develop a grievance. The analogy which we offer is one drawn from the secular and public life, in which exactly the same kind of thing is constantly occurring; and yet everybody regards it as natural and inevitable in all human concerns. And the moral will be: If we take the matter so coolly in every other department of life, why should we make any fuss about it if the same thing occurs also in ecclesiastical life?

Take any department of the secular administration, say that of the army. In this large national concern we find men of every rank and every qualification, of every higher and lower grade, of every temperament and variety of opinion taking their part, and on the whole trying to do their best according to their lights. Among even the officials themselves there will always exist the divergences of view calling for compromise. Among the subordinates there will also exist divergencies of view: *Quot homines tot sententiae*. Some of the subordinates may really be gifted with better insight than those above them; while some of them may be altogether wrong. To run the concern on democratic lines is altogether unworkable. We have to accept the whole system as it stands, cultivate a general spirit of confidence in those who have the responsibility, and accept the result as the only working possibility. If there happens to be something wrong in the administration, we can hope and trust that sooner or later it will be found out and things will adjust themselves. In this spirit we must throw ourselves into a situation over which we have no control, take it cheerfully, the thick with thin, and make the best of it.

APPLIED TO THE CHURCH.

This altogether human way of looking at things can to some extent at least be applied to the administration

of the Church. Not every enactment of the Holy See pleases everybody. Some Catholics in Italy did not like the uncompromising attitude of Pius IX over the loss of the Papal States. Some Catholics in France did not like Leo XIII's compromising attitude towards the Republic. Some did not like the proposal to define the Pope's infallibility at least on grounds of prudence. Some did not like what they considered the aggressiveness of the Syllabus, while others hailed it with delight. Some did not like the condemnation of English Freemasonry, and so on. Coming to our own times, some perhaps may not like the decrees of the Biblical Commission; some perhaps may not like the new Breviary, etc., etc. It is all very human and natural. But we must put aside these personal predilections and take a broader outlook. We are not called upon to extend the prerogative of infallibility to the practical administration of the Church outside *ex cathedra* definitions, which are few and far between. We are free to recognize that the Church, though Divine in its origin and constitution, is human in its working agency. But we must at least cultivate a general attitude of confidence in the actual rulership, and accept it as an accomplished fact with loyal submission and cheerful co-operation, confident that at least on the whole it is what God Almighty in His Providence wants and is satisfied with. We must put aside all solicitude about concerns over which we have no control, and, taking the situation as it is, console ourselves with the thought that after all, whatever our particular views may be, the presumption is that those who are responsible for the management of the Church are probably much better "in the know" than we are. And even if they are not, our fussing about it will not mend matters but rather make them worse.

OFFICIAL RESTRAINTS.

Take another instance. We all know that Government servants in India, whatever may be their private opinions, are bound by their position to throw themselves into the actual policy of the Government

which they serve, and not, even outside office hours, to talk against that policy or make it a matter of open debate; and that any Government servant who did so would be considered guilty of impropriety, and liable to dismissal from his post. Moreover the proper attitude of well-behaved citizens is loyally to support the actual policy of their Government, and not embarrass it by obtruding their own personal views or feelings, except where the public needs make it desirable to resort to constitutional agitation, for the rectification of some grievance.

PUBLIC HUMILIATIONS.

Another feature of the public service of the State is the immense amount of snubbing and humiliation which the various Government servants have to undergo. Taking the lower strata of officials, this is obvious to any one with the least experience. Every employee is held responsible not only for his negligences and culpable blunders, but also for these defects which with the best of will he could not avoid. Just when he thinks he has been doing well, he finds that the results are not such as his employers wanted; and there follows a blowing-up harsh enough to make any man grinl his teeth. All excuses are met by the retort: "That may be an explanation, but it is not a justification. You ought to have known better; you ought to have taken advice, or asked for instructions before acting"; and so on and so on. Nor are the highest dignitaries spared. The strategy of a commander conducting a campaign has often something of the nature of a gambling chance about it. If a given maneuver succeeds, a general is praised to the skies and treated as a national hero; if it fails, no allowance is made for the limitations of the human mind. On him is thrown the whole blame, and he is liable to be court-martialed or at least desposed or subjected to public censure. We can still recall from the Boer war the drastic way in which Gatacre and Buller were handled; and in the present war we have still before us the severities of the Mesopotamia Commission. Within the past

twelve months we have seen several notable instances of high officials having to go back on their official acts in a way so humiliating that one wonders how they could have the courage to continue in their posts. The Governor of Madras, who after the most careful consideration and consultation interns three notorious and mischevous agitators, is morally forced by "advice" from above to reverse his sentence, and to witness the triumphal procession of the released agitators through the country. The Governor of Bombay, having wisely put restrictive injunctions on certain persons of the same class, has presently to issue a recantation of those injunctions. The Lieutenant Governor of the Punjab, for saying certain things which he considered just, seasonable and called-for, was forced to make a public retraction.

It is no part of our business to discuss the merits or demerits of these and other cases. But one thing they do clearly bring out; namely, that even the great officials of the State are always liable to be called upon to eat humble-pie, merely because they have taken steps which do not meet with the subsequent approval of those in higher positions still; those ultimately responsible for the Adminstration of the State.

A PERFECT PARALLEL.

The parallel is complete. Those who feel sympathy with Lords Pentland and Willingdon and Sir Michael O'Dwyer in their humiliation, will perhaps have the sense and broad-mindedness to recognize that so long as human agents are at work such differences and such humiliations are inevitable. But the incidents afford an equally important object-lesson to Liberal Catholics; who, in their sympathy with Loisy or Tyrrell or Duchesne or Fogazzaro, ought at least to learn from secular analogies to moderate their indignation against the authorities of the Church, who may be presumed to be actuated by the same sense of duty in imposing such humiliations on their subjects. Before passing condemnation on the highest dignitaries of the State one should first be sure of the facts and the merits of the case; and one might

fairly ask the Liberal Catholic to adopt the same moderation in ecclesiastical matters, before throwing in his sympathies with the subordinate, and heaping abuse on the higher authorities of the Church.

CENSORSHIP.

Again, no one can shirk the fact, illustrated by the war-censorship, that as soon as restrictions on liberty of speech or writing seem to be desirable or necessary for the public well-being, the Government has no hesitation in imposing such restrictions, no matter how much the public may chafe under it or grumble against it or poke fun and sarcasm at it. Moreover, Government does not at all consider itself bound to appeal to the popular vote on the subject, but claims for itself absolute discretion in the matter; disarming all criticism by referring cryptically to "reasons of state," or "grounds of expediency." The general principle being thus established beyond the possibility of cavil, it only remains to consider its application in any given case. The Church claims the same right to put restraints on the liberty of her children for the same reasons of public well-being. She claims absolute discretion in the matter, and does not feel called upon to explain her action beyond her insistence on her duty to safeguard faith, morals and discipline, especially for the defense of the innocent, the simple and the weak.

Under the circumstances outsiders may rave and rail, just because they do not appreciate the Catholic system of faith, morals and discipline, or because they have theories about liberty which differ from those of the Church. But they cannot condemn the policy of the Church on grounds of a general principle, since this is acknowledged by the world in general, even in the secular domain. As to the faithful member of the Church, his only proper attitude is one of loyal submission and conformity to authority which he believes to be legitimate. And even if his private judgment rebels, it is his duty to try as far as possible to look at

the matter as the Church looks at it, or at least to keep his views to himself, so as not to disturb the tranquillity of those around him.

ONE-SIDED CRITICISM.

The curious thing is that while everybody recognizes this so long as it is applied to secular or political life certain people begin simply to foam at the mouth as soon as it is extended to the ecclesiastical domain. Unless Catholics are free to express themselves just as they like and criticize the government of the Church and censure and condemn its administration, these critics begin to scream about intellectual slavery and obscurantism and the like; all of which is highly inconsistent and wanting in "sweet reasonableness." The consequence is, when such critics begin to pass scathing strictures on the Church or its administration either past or present, they think the only proper thing for every Catholic is to welcome the charge, agree to it and join in the censure. If on the contrary the Catholic apologist takes the side of the Church, and lays himself out to refute the odious accusation, or at least to put forward such considerations as will mitigate the indictment or prove that there is another side to the question which the aggression has overlooked, he is considered to be guilty of special pleading and is rebuked for "not honestly repudiating past mistakes of policy, and for cherishing and trying to maintain them." The defendant is never credited with an honest conviction based on independent inquiry and reflection. He is always supposed to be merely obeying the law of his position, and of saying the only thing which a Catholic apologist can be expected to say.

But this is quite unfair. If the discussion turns on facts and principles, there is no reason in the nature of things why the adversary should be credited with a sound grasp of them, while the Catholic is to be suspected merely of "bolstering up a case" if he endeavors to defend the action or policy of the Church. If again the dispute turns on the vindication of the Church in the past, the progress of critical research has done a great deal

to revolutionize those notions of history which were stereotyped in what may be called the "Protestant tradition." It would be possible to collect together a *catena* of strong pronouncements made by men of altogether independent position outside the Church, giving hearty support to the Catholic interpretation of history and showing, as Gairdner says, that in many cases the Catholics seem to have the best of the argument. Thus, for instance, quite the strongest vindications or condonations of the persecution policy of the Middle Ages, come from non-Catholic and even anti-Catholic writers; and other cases might be multiplied. Still more powerful are the appreciations which have been published of the civilizing and humanizing and elevating and redeeming influence of the Church in the dark and Middle Ages, out of which one could compile a complete book of apologetics without drawing on Catholic writers or trying to plead in our own words. It is just this sort of independent outside testimony that writers taking the censorious line of the Liberal Catholic seem to ignore.

THE USE OF THE ANALOGY.

It is not our business to put ourselves on a pedestal from which to lecture our discontented fellow-Catholic of the Liberal school. The principles of obedience and submission which the Church imposes are quite as well known to him as to us. We are only taking him by the hand, and entering sympathetically into his case, and appealing to his better feelings and his broad common-sense. There is no department of life which is not without its restrictions. The clerk, the cashier, the foreman, the manager of a works cannot have all his own way; he must take his instructions from above, even where his whole soul is bent on some other way of doing things. The editor of a newspaper (who is not at the same time its proprietor) is by no means a free man; he may have his line of policy mapped out for him, and the popularity of his journal depends on his taking the public temper into account. The last thing for the man in the army or navy is to do his own will. The member

of parliament has to mind his p's and q's, or he will soon find himself out of his seat. A government servant has to follow out the policy of the higher authorities against his own judgment. Moreover he is not allowed to take any part in political life, either by attending meetings or airing his views in print; still less is he allowed to criticize the administration to which he belongs.

All this restriction is universally taken for granted in every secular department. It is only when we step into the domain of religion that it is resented and censured. This manifest one-sidedness can perhaps be rectified by realizing that the Catholic Church is something quite different say from the "Liberty Hall" of the Anglican communion, where the last thing anyone dreams of is the duty of obeying one's bishop. The Catholic Church is a highly organized body, and one in which organization is simply essential to her existence. It is precisely due to this cause that the Catholic Church is a compact and united body, and the builder of character which makes it unique in the world. A cursory survey of the past shows us how, one century after another from the first ages, the Church was continually rent by dissensions and quarrels on points of doctrine, morals and discipline; Docetism, Ebionism, Gnosticism, Marcionism, Montanism, Novatianism, Arianism, Nestorianism, Sabellianism, Eutychianism, Macedonianism, Monothelism, Pelagianism, Donatism, Priscilianism, besides schisms and divisions without end, and why? Just because the system of discipline rooted in her constitution had not then developed itself as in subsequent ages it was gradually able to do. No one can question the damaging effects of these continual dissensions on the character of the Faithful in the past ages; and one of the blessings of modern times is the utter impossibility of this sort of anarchism invading the Church—simply because of the highly developed control by which she can detect such aberrations at their very beginning and cast them out before they can ripen into a destroying force.

And since, as we have said before, Catholic member-

ship of the Church rests entirely on the foundation of conscience, so that no one is forced to submit to her discipline unless he is graced with a conviction that the Church has Divine authority to impose it, you cannot describe the restrictions of its members as intellectual or moral slavery. The most you could say is that it is discipline which is sometimes trying to the temper; but then what discipline is there in the world which is not equally trying to the temper? To this we can add that if any Catholic is permeated with the Catholic spirit he will hardly feel the trial at all; or where he incidentally finds himself pricked, a little broad-mindedness and good humor will soon get him rid even of that.

Some Books for Catholic Readers

COMPILED BY JOHN C. REVILLE, S. J.

Stockton, Frank R.:

The Adventures of Captain Horn.....	Scribner, \$1.50
The Casting Away of Mrs. Lecks and Mrs. Aleshine (with) The Dusantes....	Century, \$1.50
The Lady or the Tiger?.....	Scribner, \$1.25
Pomona's Travels	" \$1.25
Rudder Grange	" \$1.25
The Squirrel Inn.....	Century, \$1.25

Stockton is a professional humorist and mystifier, clever, clean and kindly. It is not likely that much of his work will last, but he is entertaining and cheerful. "Captain Horn" is a "slam-bang yarn of blood and gold" (Lyon Phelps). "The Casting Away of Mrs. Lecks and Mrs Aleshine" with its sequel "The Dusantes." narrates respectively the absurd adventures of two prim and prosaic matrons on a deserted isle and their methodical housekeeping, and the further adventures of the former castaways in a snow-bound stage coach. "The Lady or

the Tiger?" a purposely unfinished story, the ending of which everybody would like to know. In "Rudder Grange," novel and startling experiences in housekeeping on a deserted barge; commonplace and everyday situations told with true Stocktonian humor, all the characters, the maid Pomona included, being admirably and humorously drawn. In "Pomona's Travels" we accompany Pomona of Rudder Grange on her wedding trip through England and Scotland and get the benefit of her shrewd and humorous observations on manners and men as recorded in her journal. "Squirrel Inn" is a quaint old hostelry sheltering the queerest samples of humanity. One of these odd personages is engaged in translating Dickens into modern Greek.

Tarkington, Newton Booth:

The Gentleman from Indiana	Doubleday, \$1.50
Monsieur Beaucaire	Harper, \$1.00

The first is the story of the relentless warfare waged by a young journalist against the plots and unwholesome influence of a band of political bosses and rogues, the last survivals of ruder and coarser times in the history of Indiana. The "Indiana" school has in Booth Tarkington one of its best representatives. "Monsieur Beaucaire" tells the complications arising out of a French nobleman masquerading as a barber at Bath in the days when Beau Nash was the leader of fashion and folly. The ending is startling. "Penrod" and "Seventeen" are other stories of the author written in a whimsical and lighter vein.

Thackeray, William Makepeace:

Henry Esmond	Crowell, \$1.50
The Newcomes	" \$1.50
Pendennis	" \$1.50
Vanity Fair	" \$1.50
The Virginians	" \$1.50

Thackeray is something of a pessimist. But there can be no doubt that he stands for honesty, truth and virtue. He paints the world just as it is, insisting too much at

times on its seamy side, and painting some of his villains and adventurers in rather an attractive light. His morality is purely natural. At times he gives evidence of bigotry where the Church and its doctrines are concerned. His style is noted for its idiomatic flavor, its sense of proportion, balance and artistic reserve. But it lacks warmth and movement. He moralizes to excess and his stories do not "get on" as rapidly as modern readers like. These novels are real pictures of the times. "Henry Esmond," written in the style of the eighteenth century, brings before us the brilliant men and women of that age. In spite of their frills and their polished ways many of them are sorry specimens of humanity. Beatrix is on the whole a pitiable figure; her deplorable and commonplace end later on as Baroness Bernstein is probably the worst punishment which the novelist could inflict upon her. In "The Newcomes" the old Colonel is a lovable and beautiful figure, the finest gentleman perhaps in English literature, while Barnes Newcome is one of the most repulsive. "The Virginians," a sequel to "Henry Esmond," presents a fine picture of Washington in his earlier days; "Pendennis" is that of the young man of the beginning of the nineteenth century, with all his faults upon his head. "Vanity Fair" with its Becky Sharp is a picture sadly true to life and society. Tragedy and comedy are combined with rare skill. There is little set design in the work. It resembles a real fair with all kinds and conditions of men and women passing you on the way and interesting or repelling you as the case may be. Much, perhaps, of the author's bitterness is only superficial. He writes at times pages full of the tenderest pathos and emotion.

Trollope, Anthony:

Barchester Towers	Longmans, \$0.60
Doctor Thorne	Lane, \$0.60
Framley Parsonage	" \$0.60
The Last Chronicles of Barset (2 Vols.) ..	Bell, \$0.75
Orley Farm	Lane, \$1.00
The Warden	Longmans, \$1.60

These novels are wholesome, clean and as thoroughly English, it has been said, as an English beefsteak. As the chronicler of the lives of the clergy of the Anglican Establishment, Trollope is unsurpassed. Some of his ecclesiastical characters, among them Bishop Proudie and the terrible Mrs. Proudie, Warden Harding, one of the most lovable men in English fiction, Archdeacon Grantly, and such other personages as the worldly Duke of Omnium are first-rate. "The Last Chronicles of Barset" is a really moving tragedy, based on a accusation of forgery brought against an Anglican clergyman of the strictest honesty, who bears up silently against the charge.

Verne, Jules:

Around the World in Eighty Days.....	Burt, \$1.00
Michael Strogoff	" \$1.00
The Mysterious Island.....	" \$1.00
Twenty Weeks in a Balloon.....	" \$1.00
Twenty Thousand Leagues under the Sea "	\$1.00

Jules Verne is one of the pioneers in the art of combining the realities of science with the fictions of the imagination. He has guessed at some of the most startling modern inventions. "Twenty Thousand Leagues under the Sea" and "The Mysterious Island" give us the story of a submarine cruise and the history of the hate and subtle vengeance of an Indian prince. Some of the scientific data and wonders unfolded by the author are of an unscientific character. But boys will be interested in them and they may lead to a development of the scientific gift. The books are wholesome, thrilling and full of action. The books treat religion and holy things with the utmost reverence, and instil lessons of initiative, sacrifice and self-control.

Wallace, Lewis:

Ben Hur	Harper, \$1.50
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Once a very popular "Tale of the Christ," but the governing motive is revenge ruling the heart of the Jew, Ben Hur, who later becomes a Christian. The Sacred Person

of Our Lord is treated with reverence. The plot is intricate, the style rather overcharged with color. Some scenes such as the fight of the Roman galleys with the pirates and the chariot race are deservedly well known.

Ward, Wilfrid (Mrs.):

Great Possessions	Putnam, \$1.35
The Light Behind.....	Lane, \$1.50
One Poor Scruple.....	Longman, S. \$1.50
Out of Due Time.....	" \$1.50

Mrs. Wilfrid Ward is one of our best Catholic novelists. Her gifts of analysis and psychological insight are very much like those of her namesake, Mrs. Humphrey Ward. Her viewpoint is immeasurably sounder. Mrs. Ward is in touch with all the religious and social problems of the hour and in her novels, all written with great power, she discusses them with rare intelligence.

Wells, Herbert George:

The Invisible Man.....	Harper, \$1.00
The Time Machine.....	Holt, \$1.00
Tono-Bungay	Duffield, \$1.50
The War of the Worlds.....	Harper, \$0.75
The Wheels of Chance.....	Macmillan, \$1.50

The ethics and the sociology of Mr. Wells are unsound and cannot meet with the approval of Catholics. But in the books where, like Jules Verne, he summons science to the aid of romance, he has written much that may be read with interest by all. He is a vigorous writer. "The Time Machine" transports its owner at will into the regions of the past and the future. The first part of "The Invisible Man" is a comedy, the second a rather gruesome tragedy. The book depicts the extraordinary powers but also the disability of one who has the faculty of making himself invisible. Mr. Wells tells us in "The War of the Worlds" how the inhabitants of Mars, a thoroughly efficient but repulsive race, conquer England and tyrannize over it, thanks to the superior weapons of war which they

have invented. In "Tono-Bungay" a patent medicine and a very gullible public. In "The Wheels of Chance," the cycling-trip adventures of an overworked shop assistant, at heart something of a hero.

Wiseman, Nicholas Cardinal:

FabiolaBenziger, \$1.25

A pathetic story of the days of Diocletian, the Rome of the Catacombs and the Martyrs. It is weak, perhaps, in plot and construction, but some of the scenes are told in a masterful way worthy of Manzoni. No one can read it without having his faith and piety deeply stirred. The book should be in every Catholic household.

High-Figured Indulgences

From the "Bombay Examiner"

In times past there came into circulation a number of quite extravagant and fictitious indulgences, whether the product of a morbid and unscrupulous piety, or of the spirit of mischief perpetrating a hoax, we do not know. These extravagances had to be suppressed; and quite a long series of measures were taken by the Church to kill them out, just as nowadays we have to kill out "chain prayers" and such like fooleries. Condemnations are extant even from the Middle Ages; as for instance those of the Fourth Lateran Council (1215) and that of Vienne (1311). After the Council of Trent the Congregation of Indulgences was founded to deal with such matters. Many Papal decrees and decrees of this Congregation have appeared since then, abrogating or condemning excessive or apocryphal indulgences. Among others is one said to have been issued by Benedict XIV, rejecting all indulgences of 1,000 years or upwards as non-authentic. The decree of "Delatae Saepius" also contains a long list of indulgences rejected as apocryphal. What is of most importance is this: (1) The publication of "Raccolta" in 1807 by one of the consultors of the Congregation, containing, one may suppose, all the indulgences which were

recognized as authentic at that date. Subsequent editions were also issued adding those which had been granted later. (2) The publication of the "Decreta Authentica," containing all the decisions of the Congregation from 1668 to 1882, and brought up to date again in later issues. It may be said that old indulgences, no matter in what pious books they may be found, are either spurious or abrogated if they are absent from these official publications. The "Raccolta" can be taken as comprising all authentic indulgences in use among the Faithful except those granted since the edition was issued. In this work there are many plenary indulgences; but no partial indulgences beyond "seven years and seven quarrantines" occur with the exception of a few of the larger forms of prayer. One reads of nothing like "thousands of years" anywhere. The "Raccolta," we may add, forms a most convenient and devotional prayerbook, which might be patronized more than it is. In fact comparatively few Catholics seem to know of its existence. It also contains an exact statement of the rules for gaining indulgences.

Christian Science

HENRY WOODS, S.J.

WE are told, in a well-known story, that the great work of Mr. Austin Caxton's life, his *magnum opus*, was "The History of Human Error." And truly it would have been a *magnum opus*. Had it come to publication, the sheets, the plates, even the volumes, would have been next to innumerable. It seems anomalous that the novelist should have given this to his student-recluse as a practically inexhaustible subject. Our intellect is made for truth, loves truth, seeks truth. Nevertheless, experience witnesses that Bulwer-Lytton was not wrong in his choice. We cannot stop to ask why men are continually lapsing into error. We take it for granted that from the beginning the errors of mankind have been many and various.

Nor is there any prospect of disentanglement as time goes on. One error may be destroyed, but there is always another ready to take its place. Whatever has been our intellectual progress, it has not taken away a certain willingness to be deceived. Some may think this a characteristic of the more ignorant only. But such is not the case. The fictitious nobleman finds his most credulous victims in our higher society. A British admiral uses his flagship to go in search of the buried treasures of Cocos Island; and a company of educated Englishmen hear, as sober fact, as wild a narration of adventures in distant lands as the most fervid romancer ever imagined.

Statistics prove that no novelty in religion or social reform can be so dreamily unreal as not to be able to draw to itself a number of supporters. There are still, they say, believes in Joanna Southcott. New Brook Farms are organized from time to time by promoters untaught

of past failures. Messiahs and divine healers have only to appear to be surrounded with multitudes of men and women ready to accept them on their own testimony. To-day, as easily as twenty years ago, persons could be found to put their all into the hands of an adventurer, if he, too, would promise to lead them to a nameless, undiscovered Eden in the Southern seas. And there, though we blush at it, we do not wonder that Christian Science, the vagary of a woman's disordered imagination, has been accepted by many, in the course of nearly half a century, as the truth for which the world is waiting, the cure of every physical and moral ill.

In the year 1875 was published the first edition of a book called "Science and Health," in which was set forth a new manner of healing by faith. In 1887 it had reached its thirty-second edition, and in 1896, the date of the copy used in preparing this article, its one hundred and fourteenth. In other words, an edition was exhausted in every five months of the first period and in every six weeks of the second, and there is no reason to suppose that the demand for the work, and consequently its frequency of publication, has diminished in later years. A journalist who won fame in the higher walks of literature, passed away without any medical assistance some years ago, a disciple of Christian Science; and even Catholics are found who sacrifice their Faith to this new gospel.

"CHRISTIAN SCIENCE" UNSCIENTIFIC.

For this reason it is good for us to look into it and see what its real nature is. Why it is called "Science," we cannot discover. Perhaps for a similar reason to that which leads men who tame horses, or go up in balloons, or wander from place to place showing stereopticon views, to call themselves professors. They must have some title to give their occupations a dignity these have not of themselves. They feel the inappropriateness of "General" or "Doctor." "Reverend" would not be more suitable. "Herr" and "Signor" seem to belong almost exclusively to the operatic stage, although the latter, in company with "Monsieur," is sometimes found in the equestrian ring.

The royal title has been appropriated by ladies and gentlemen on terms of closer acquaintance than ordinary people enjoy with lions and other beasts of prey. On the other hand, "Professor" is at once eminently respectable, and, to the common mind, somewhat vague; therefore "Professors" they become. Yet certainly they are not professors. And so, too, faith-healing, whatever exigencies may have compelled it to take the name, is not a science. Science is a knowledge of things through their more general causes; that is to say, a knowledge of particular truths and their reasons why, up to the more remote and general causes of which they are the effects. Thus the knowledge of the laws of storms, derived not only from observation, but also from their causes, as found in aerostatics, aerodynamics, mechanics, the motions of the earth, and so forth, is scientific. If knowledge alone be the term of investigation, the science is *speculative*; when knowledge is acquired to be applied to direct or assist the affairs of life, the science becomes *practical*. It is perfectly clear that Christian Science, whatever else it be, is not speculatively, much less practically, scientific. Its inventor claims it to be a revelation. Revelation in itself is not a science, though when once given it can be treated scientifically. This is the case with our Christian Revelation, which is the matter of the science of theology.

But no such treatment is found in the exposition of the revelation which Mary Baker Glover, afterwards Mary Baker Glover Eddy, claims to have received in the year 1866. Bold assertions are found indeed, and subjective impressions and strange interpretations of Scripture, as well as propositions, either unproved or supported with arguments wonderfully illogical. Take, for instance, the following chain of pretended reasoning: "There is no pain in Truth, and no truth in pain; no nerve in Mind and no mind in nerve; no matter in Mind and no mind in matter; no matter in Life and no life in matter." Considering only the logical form, one could argue in the same way: "There are no pods in peas and no peas in pods; no stables in horses and no horses in stables; no trees on leaves and no leaves on trees; no ovens in pies and no

pies in ovens." Moreover, the equivocation in the use of terms should not pass unnoticed. The object of the passage is to support the fundamental principle of Christian Science, the unreality of the body with all its accidents; the only reality is the soul. The argument, then, runs thus: Pain does not enter into the essential definition of Truth, which, spelt with a large *T*, stands for the True; therefore pain is not a true thing, a reality, and so on. One could prove in this way that no finite being, not even the soul itself, is real; for there is nothing finite that enters into the definition of the True. This transcends all individual classes and categories just because it contains all in its extension, and is found in each according to each one's nature.

Faith-healing, then, is not a science. Neither is it Christian. It contradicts the Christian doctrine of the Blessed Trinity, of the creation and fall of man, of the Redemption, of the resurrection of the body, of the judgment after death, of merit, of the eternal torment of the wicked in hell and the reward of the just forever in heaven. It seems to be called Christian as so many sects receive the designation today, because it connects itself somehow with the Sacred Scriptures and professes a limited respect for the teachings of Christ. One of the strange things of modern times is the ease with which anyone can take the name of Christian. One cannot make himself an Englishman merely by putting on thick boots and tweeds and introducing "beastly," "by Jove," and "you know," plentifully into his discourse. Nor is it possible to become a Frenchwoman by speaking with a certain thinness of accent and acquiring a particular carriage and gesture. His dress and language will not procure for the former the protection of the British consul in the hour of need; neither will French circles open to welcome the latter as a compatriot because she is perfect in the turning of the palms and the little shrug of the shoulders. But let one profess a general esteem for the Sermon on the Mount and, with certain reservations in favor of his own ideas and of the spirit of the age, approve the theology of the Lord's Prayer, and he passes as a Christian

without challenge. This is the result of the indifference of the world. But Catholics cannot forget that no acceptance of Christ as a moral teacher only can be called Christianity. "Every spirit," says St. John, "which confesses that Jesus Christ is come in the flesh, is of God; and every spirit that dissolveth Jesus is not of God. And this is Anti-Christ." Any sect, therefore, that does not confess Jesus Christ as He is in Himself and in all His relations with man, His Godhead, His Passion, His revelation, His work in all their fulness, is not Christian in the strict sense of the word. In a broader sense one may be called Christian that holds the fundamental doctrines of the Trinity, the creation and fall, the Incarnation, the Redemption, the Resurrection; but a sect, such as Mrs. Eddy's foundation, that rejects all or any one of these doctrines, is Christian in no sense whatever.

THE PHILOSOPHY OF "MORTAL MIND."

Let us now take a closer view of Christian Science and see what its system is. This is no easy task. It lacks stability, so that contradictions meet us with a frequency not altogether surprising under the circumstances. In its last development, however, it seems to assume that man is composed exclusively of two minds, of which one is mortal, the other immortal. "Mortal mind and body are one and the same thing," or rather, the body and every sensation of pleasure and of pain, as well as all material being, are false concepts of mortal mind, a mere "material and sensuous belief." These words are not my own. They are of the foundress of Christian Science. She, not I, must be responsible for whatever meaning or lack of meaning they may have. Mortal mind is evil in its origin and its nature. It is false in its operation. Hence the body with all its sensations is essentially evil in as much as it is an accident of mortal mind, while as regards any substantial being it is simply non-existent. Pain, therefore, and decrepitude, poverty and death, have no actual existence; they are but the necessary delusions of an essentially false mortal mind. Immortal mind is sup-

posed to be the direct opposite of mortal mind and in continual conflict with it. Immortal mind is good absolutely and entirely, it is essentially true and by it the delusions of mortal mind are to be corrected. When its triumph is so complete that it can impose silence on mortal mind, then, according to Christian Science, sickness and suffering and death are no more and, by a figure of speech, mortal mind is transformed into the immortal. Hence, what mortal mind calls sickness is to be cured, not merely by believing that I am not sick, but that I have no such thing as a body to suffer sickness. Poverty can be remedied in the same way by believing that the body and the material things it seems to crave are alike non-existent, the delusions of false mortal mind. This is a fairly pleasant philosophy for those who do not suffer. But for the poor and the sick it is about as comforting as the method some follow when children fall and hurt themselves. They call to them from a distance: "Come here, and I'll pick you up." And when, deluded by this show of sympathy, the poor child comes bewailing its bruises, they say: "Think as little of it as I do, and you'll be all right."

This system, as far as it is intelligible, fairly bristles with errors. In the first place not only does it in general go contrary to the experience of mankind at large, but also in particular it contradicts that of the wisest and best of men in whom immortal mind should have become supreme, yet who knew nothing of its triumph over mortal mind and the happy effects to follow. They were no more exempt from the ills of the flesh than the lowest of men, but suffered sickness, want and death just as keenly as if they were dominated by this strange figment, mortal mind. Mrs. Eddy would not deny the holiness of St. Paul. Yet he tells us of his sufferings from hunger and thirst, from cold and nakedness; and, far from counting them false and evil, he judged them to be so true and good as to merit a great reward in heaven beyond the power of tongue to tell or heart to conceive. And a greater than St. Paul, Our Blessed Lord Himself, spoke of His coming Passion not as a delusion, but as a reality; and after His Resurrection taught His Apostles that suf-

fering should be for them, as it had been for Him, the road leading to the kingdom.

Again, Christian Science, as anyone can see, renews the Manichean error of two principles, one essentially good and the origin of the spiritual world, the other essentially evil and the origin of the material world. Setting out from the same error as the Manicheans, the followers of Mrs. Eddy may come to fall into the horrible uncleannesses of their predecessors. They do not refrain, we presume, from the bodily gratifications that common-sense tells us are harmless, but which in their system must be as evil as those we shudder to think of, since both belong to the material order and, therefore, must both be the evil delusions of mortal mind. If they indulge freely in the former, why should they not indulge with equal freedom in the latter? Moreover, do they not perceive that according to Mrs. Eddy, what others call sinful and immoral, cannot be so in itself, since it does not exist. The sin, the immorality, lies in allowing mortal mind to delude one into the belief that his so-called sinful actions have a real existence. Once he has cast off this delusion under the influence of immortal mind, there can be for him no sin, no matter what the opponents of Christian Science may say. If they do not see this, it is because morality is dearer to them than logic.

We gladly believe that this is the case with the present generation of Christian Scientists. But will it be so with their children? Progress from principles to their legitimate conclusions, whether these be good or evil, is the law of every philosophical system. History shows us this law working itself out invariably in the Gnostics, the Waldenses, the Quietists, the peasant followers of Wyclif in the fourteenth century, the disciples of the philosophers of the eighteenth century, the children of Père Enfantin in the century just past, and in many other instances. Have we any reason to believe that this law will not be verified in Christian Science? If not, then we are justified in characterizing it as a social pestilence to be stamped out in its beginnings, lest gathering strength it sweep through the land, involving our people in a depravity so

hideous, that compared with it, Mormonism, in its grossest form, will appear as pure morality.

Christian Science must condemn ruthlessly what instinct and reason approve as good and holy. The tender caresses of a mother, the sanctity of conjugal love, the clasp of hands between friends, the delight of seeing and hearing those we love—what would the world be without them? And yet it is clear that all these lighteners of life's burden are material. They come principally from our bodily instincts and share in their nature. If, then, the material be essentially evil, these must be hopelessly corrupt. But space would fail us to enumerate all such errors. Let us be content to note two fundamental principles of Christian Science, both false, and demonstrably so from a philosophical as well as a theological standpoint:

ERRORS REGARDING MAN'S NATURE.

I. Christian Science denies the union of a real soul and a real body in man to form one substance. This is contrary to the teaching of theology, for it denies what the Scripture teaches regarding the creation of man. "The Lord God formed man of the slime of the earth"—here we have the real, material body—"and breathed into his face the breath of life"—here we have the real soul and the Divine action uniting the two—"and man became a living soul"—here we have the one substance resulting from the union of soul and body. Christian Science may find some difficulty in reconciling this with the fact that God afterwards cursed the ground, and ask with expostulatory astonishment: "Is Spirit, God, injected into dust and eventually ejected?" We must suppose that in framing this question Mrs. Eddy thought she was writing at least sensibly, and that those who became her disciples think so, too. But as the question sounds more like one of those questions the end men at the minstrels propound to the interlocutor, we are content to ignore it and to accept the Sacred Scripture with St. Augustine, St. Chrysostom, St. Clement, of Alexandria, St. Thomas and all other lights of the Faith in ancient

or modern times, to some, at least, of whom the objection would have occurred had it any value. Speaking seriously, until Mrs. Eddy arose, no one ever dreamed that in the creation God was injected into dust, or that the cursing of the earth on account of Adam's sin was an ejecting of God from the dust into which he had been injected.

Our Christian Faith teaches that one and the same individual is responsible for both spiritual and material acts. How can this be unless he be the origin of both? And how can he be the origin of both unless in his individual nature are united a spiritual and corporal element to form one substance? Of course it is more flattering to self-love to put all our evil upon a mythical mortal mind and to take to ourselves under the designation of immortal mind all the good. Unfortunately, not everything pleasant is true; and, Mrs. Eddy and Christian Science notwithstanding, we shall all die and be called to account for the deeds done in the flesh; and it is much to be feared that the great Judge will not acquit us, to put the guilt upon the John Doe sort of culprit the kind lady has provided for us.

That the principle is philosophically untenable is clear from this, that the nature of an effect follows that of its cause. Now, we find in man acts that most certainly have a unity of their own and yet contain both a material and a spiritual element. Take as a familiar example our speech. No one can say that the vocal organs are merely mechanical, uttering sounds, as does a phonograph, as the instrument of some external agent. We are conscious that when we speak, the words and their signification have a real unity. They are together the expression of the thought of one individual person, proceeding as such from him as one indivisible action. So intimate in man is the union of the spiritual idea and the material word, that not even in our most inner abstract thought can we have the former, unless it be united with some material representation. This being the case, it is evident that in man the speaker, man the thinker, there must be two elements, the spiritual and the material,

united substantially to constitute his nature one and indivisible.

MRS. EDDY'S TWO "MINDS."

Returning for a moment to Mrs. Eddy's system as a whole, we may inquire, what, according to it, really constitutes man's nature? She tells us that man is composed of two minds, the mortal and the immortal. As these are mutually hostile, each tending to the other's destruction, they cannot unite to form one substance. Neither can they be a sort of Siamese twins, each complete in itself, capable of independent existence and action, yet linked together by a bond they would fain cut; for such a union could not constitute one human nature. She speaks of delusions of mortal mind. Where does she find the victim of these delusions? If they affected only mortal mind itself it would be a matter of small importance; and, besides, it would be incapable of correction, since mortal mind being essentially false, can never be disabused of its errors and become true. They cannot affect immortal mind, for this is essentially true and therefore incapable of being deluded. But neither of these suppositions could commend itself to her. She speaks of *man* as affected by the malign influence of mortal mind, which he neutralizes by means of the truth of immortal mind. What then is this *man*? Evidently a third something acted upon from without by these two minds, with an intellect of its own that perceives the suggestions of each, a will of its own that chooses between the suggestions of each, neither essentially good so as to be incapable of evil, nor essentially evil so as to be incapable of good. What is this third something? Mrs. Eddy does not tell us. She probably had no revelation on the subject. But it is clear from her own words that man is not composed of two mutually contradictory hostile minds.

II. Christian Science denies the reality of the objects of our sensitive perceptions.

This, too, is contrary to theology. The objective reality of material things is supposed in the whole Catholic

doctrine of the Sacraments. These are, according to the familiar definition of the catechism, outward signs instituted by Christ to give grace. Hence, if there be no real outward signs, all these channels of grace which generations after generations of the wise and holy have cherished as tangible proofs of the Redeemer's love, have no existence, but are the sinful delusions of mortal mind. A pitiful exchange! The gifts of the Incarnate Word for the wild dreams of a poor woman.

But there is no Incarnate Word, if the position of Christian Science be true. Take away the reality of material things and there was no creation, no garden of Paradise, no fall, no need of a Redeemer. The Word of God did not clothe Himself with our flesh, for this has no existence. He did not walk the earth doing good, He did not suffer, He did not die on the Cross and rise again, for the earth, good deeds, suffering, death, the Cross, the sealed tomb, the Resurrection, are all material and therefore the delusions of mortal mind. It is marvelous that after dabbling in this diabolical system, Catholics can imitate the air of injured innocence assumed by the harlot in the Scriptures who "wipes her mouth and asks, what evil have I done?"

CHRISTIAN SCIENCE AND TRUE PHILOSOPHY.

It is also opposed to philosophy. This, if it has any value, is not to be looked upon as a sort of quest of the Holy Grail, a searching after elusive truth, which if ever found will be the exclusive possession of the enlightened few, an esoteric doctrine in which all outside the circle of the illumined can have no part; but rather the fuller, clearer perception of that wisdom which cries aloud in the streets that all may hear, which in its general outline every man has known from the beginning. If this were not the case, if truth were not the object of the human intellect, attainable by all and attained by all who do not wilfully turn from it, what confidence could we put in the deductions of even the wisest? If our intelligence be naturally prone to err, by what corrective faculty can the most diligent searcher be kept in the path of truth?

We find in these days a widespread persuasion that philosophy is suited only to be the harmless amusement of a few dried-up bespectacled professors, sitting, like the old gray sisters, in some frigid solitude, far away from the business of our warm, full-blooded active life. In former times it was different. Then, not only did the intellectual few hold philosophy a thing divine, the noblest exercise of man, but the world at large also esteemed it most profitable in its results for all, even the lowliest. There must be a cause for this change of opinion, and we find it in the philosophers themselves. No practical man can value labors that have for the reason of their existence the unattainability of any absolute truth, which the multiplication of contradictory systems and the endless refutation by each of the supposed errors of the others, tacitly assume. No wonder such philosophies are despised. They are unworthy of the name since they are false and degrading in their first principles. Let us return to the nobler ideas of the past—that man is made for truth, that he has the means of reaching truth, that according to his condition and his needs everyone really knows truth—and philosophy will be rehabilitated in its dignity.

Taking these principles for granted, we understand that our cognoscitive faculties duly exercised, are infallible in their own sphere, and that when there is question of knowledge that belongs to mankind in general, the testimony of the human race must be true. Now the whole world recognizes and has always recognized that the proper objects of our sensitive faculties have a real objective existence outside these faculties. The intellect reflecting upon our sensations, judges that light, color, sound, are not mere modifications of the eye and ear, but exist as such even though there were neither ear to hear nor eye to see. But if this be so, it follows that every similar perception must be true. If the result of the combined operations of my sense and intellect is the judgment that I am suffering in some part of my body, then unless I am altogether out of the ordinary conditions of men, it must be absolutely true that pain really

exists in that particular part. And so the foundation of Christian Science being taken away, the whole structure falls to the ground.

THE "CURES" OF CHRISTIAN SCIENCE.

We may now discuss a specious argument alleged in favor of Christian Science. We are told that cures have actually been wrought by its means. The assertion contains two parts; first, that cures have been effected; second, that they have been effected by Christian Science. Let us begin with the latter.

If Christian Science has effected a single cure, it should have effected thousands. If it be a means of healing at all, it is, so far as itself is concerned, an absolutely efficacious means requiring for a certain cure only its acceptance on the part of the sick person. How many Christian Scientists are there in the world? Figures are not easy to obtain. We know, nevertheless, that between 1875 and 1896 the editions of "Science and Health" numbered 114, and that they were at the latter date coming out at the rate of some nine a year. If this rate has been maintained, and there is much reason to believe it, for the book is advertised with a special price for lots of twelve, the editions would now be upwards of 300. Under the circumstances an edition can hardly be less than 750 copies on the average. Which would make the copies sold over 200,000, which number would represent the number of those taking Christian Science very seriously during the past forty years. Let us suppose the average number for each year to be 75,000 and the death-rate to be 20 per 1,000, then the number that have passed away, despite Christian Science, will be about 63,000, and the survivors today will number about 135,000. As the churches and societies are about 2,000 this number is probably not far from the truth. The number of "communicants" was given in 1907 as 85,000; of churches, 1,400; of ministers, 2,800.

But we may reasonably suppose that each copy of the book has been read by at least five enquirers. Allowing, as before, for death, there must therefore be today be-

tween 650,000 and 700,000 people interested in it as a means of healing, though not prepared to accept it as their religious faith. We may now suppose without exaggeration—indeed, in all our estimates we have tried to keep below the level of reality rather than to transgress it—that of these some 50 per 1,000 fall seriously ill every year. This would give you yearly some 30,000 at least to be snatched by their faith from suffering and death—or for forty-two years over 700,000. Assuming that fifty per cent. have been too weak in immortal mind, too subject to mortal mind, for Christian Science to have its full effect, we should, nevertheless, be surrounded with miracles. But who has seen them? Where are the records of them? Suppose a convention were to be held of all who could be proved apodictically to have been cured by Christian Science during the last ten years only, over 200,000 ought to be ready to attend. There is not a city in the Union that would not clamor to be chosen as the scene of such an assembly; no railway that would not give most favorable rates. It would be an object lesson to the incredulous and would fill the world with believers.

Let us now turn to the first part of the assertion, namely, that there have been cures. This, again, is twofold. It affirms, first, that people have been really sick; in the second place, that they have been really cured. Who testifies to the truth of these statements? Have we reputable physicians vouching that so-and-so was ill of such-and-such a disease? That medical art was of no avail? That Christian Science took the cure in hand, and that the patient is now perfectly well? No. We have only the testimony of a few interested parties, the Christian Scientists themselves; and we know that though man is naturally truthful, self-interest often leads him to prevaricate; and consequently prudence always calls for disinterested witnesses. Sometimes we have the word of those who say they have been cured. Nothing is more certain than that sick persons are not capable of judging about their diseases. They know that they have certain aches and pains. But whether these are local and tem-

porary, or proceed from some deeply-seated disease, is another question to be determined only by those that have made the study of diseases their profession. Fear of death and anxiety to live lead many to magnify the facts and to judge that a fatal disease has taken hold of them when nothing of the sort has happened. In the circular of patent-medicine vendors, persons describe themselves as having been in a condition that the highest medical skill would pronounce hopeless. They take a few doses of somebody's specific and recover robust health. The only reasonable conclusion is that though indisposed and even ill, they never had the disease in question; and that their recovery is due rather to nature than to anything else.

But we must admit that in some cases there is real sickness, and it follows that in these cases we must admit the reality of the cure. How far is this due to Christian Science? Physicians all agree that many die, not so much of disease as of fright. They are sure they are going to die, and the depressing influence of this persuasion reacts upon the whole system and brings about the fatal issue. Hence, every doctor does all he can to give his patients confidence in their recovery. Now Christian Science can bring about, though on false grounds, that confidence in returning health which enables nature, whose tendency is ordinarily recuperative, to complete the cure.

We see, therefore, that the cures claimed for Christian Science as a general rule, can be proved improbable in individual instances and in the gross false, or else they can be explained by perfectly similar causes. Still it is neither impossible nor improbable that its votaries may be able in the future, or even now, to bring forward some not to be accounted for in the natural way. It must be remembered that, as has been shown, Christian Science is not a harmless craze. It is one of the most diabolical of anti-Christian systems, and in it the visible promoters are but tools of the prime mover, the devil. He goes about seeking to deceive men, and would gladly use all the powers of his angelic nature to snatch souls from

Christ. He is restrained in this, but he is not absolutely prevented. To try our faith some manifestations are permitted him. But of these we have been warned. "Behold, I have told you beforehand," are Our Lord's words, "there shall arise false Christs and false prophets, and shall show great signs and wonders, insomuch as to deceive, if possible, the very elect."

Catholic Education

THE RIGHT REVEREND JOHN J. CANTWELL, D.D.

OUR DIVINE SAVIOUR during His public life found His greatest consolation among the little ones. The sight of them gladdened His heart; they joyously greeted Him with "Blessed be he who comes in the name of the Lord." He, with a heart filled with tenderest emotion, addressed these words to His Apostles, who, in their solicitude for Him, would keep away the mothers who came bringing their children to be blessed: "Suffer the little children and forbid them not to come to me; for the Kingdom of Heaven is for such." (Matt. xix:14). The Master, indeed, is footsore from the long journey and weary with much speaking. But when there is question of the children's welfare He forgets His complete exhaustion and knows no fatigue.

Our Lord, Himself, in His infinite mercy, wished to be born a small child in order to sanctify and to consecrate childhood. An indescribable charm surrounds the infancy of Jesus and rests like a benediction upon all Christian children. The Holy Ghost hovers over the years of childhood and breathes upon tender age its attractiveness, its gladness and its innocence. He bestows upon the infant soul that wonderful radiance which so plainly indicates the peace and the grace that dwell therein. Our Saviour's words, so full of love and tender care for the little children, have been imprinted for now two thousand years upon the heart of the Cath-

olic Church, and have been an inspiration to parents and teachers. In the strength of Christ's example great things have been done for the little ones. It is to parents that the words of Christ were especially spoken; to them has God confided His children, who are the creation of His love, the parents being but the instruments of their existence. The faithful fulfilment of the duty incumbent upon Christian fathers and Christian mothers to look after the temporal and spiritual welfare of their children is of such importance that on the day of accounting it will be a matter upon which their salvation shall largely depend. Parents, therefore, have the grave and conscientious duty of preparing a solid foundation in the hearts of their children upon which to erect in maturer years a strong Christian character.

The hope of a Christian future, the preservation of faith, the welfare of families, the prosperity of nations and the Christian character of our civilization depend upon the Christian education of our children. So firmly convinced is the Church of this fact that the child has ever been the object of her most tender solicitude. And who has a better right than she to be interested in children? She it is who sanctifies the child and gives it in Holy Baptism a spiritual birth as the child of God. She it is who as a spiritual mother administers to children the grace of the Sacraments, nourishes them with the Sacred Body of Christ, and is their pedagogue as Christians and heirs to Heaven.

THE CHURCH'S DUTY.

Having been commissioned by the Son of God to "teach all nations" (Matt. xxviii:19) the Catholic Church has the duty and claims the right of watching over the Christian training of her children. Man's destiny does not end with the tomb; he has an immortal soul. The world is the place of his pilgrimage. Religion, therefore, must enter his daily life and be the motive-power of his thoughts and actions. We cannot divorce religion from anything which tends to cultivate the mind or ennoble the heart. Full development of character with-

out religion is impossible. Education is essentially religious. Holy Church, therefore, insists upon the necessity of a Catholic education for her children. She has always maintained that without a Christian education it is impossible for her children to know God and attain their sublime destiny.

We cannot be surprised, therefore, that Holy Church from the beginning of her existence has displayed the greatest earnestness in the fulfilment of this, her sweetest and most sacred duty. From Apostolic days, we find her much concerned for the education of her children. Thus grew up the catechumenal schools for the instruction of unbelievers and of converts who entered her fold from the nations of the earth. The Council of Vaison in the year 528 obliged all pastors to found schools; to this venerable Council may be traced the origin of our parochial schools. In succeeding ages we find that cathedrals and, since the days of Charles the Great, monasteries especially opened schools where instruction was given not only in religion, but also in secular sciences, and where the children of the poor were fed and clothed. The universities, which in other days enjoyed a world-wide reputation and were distinguished for their learning, were the creation of the Church of Christ. One Religious Order after another sprang up in the Church, having for its object the education of youth. The Catholic Church had in fact everywhere established schools, academies and universities long before the State showed any concern or did aught in such matters.

True it is that from colonial days the American people have been profoundly interested in education. To bring its blessings within the reach of all, our fair land has been dotted with public schools. These schools in the beginning had a distinctly religious character. The Bible was read, prayers recited, and hymns sung. It was found, however, in a nation made up of people of many creeds, that if religious instruction were imparted it would be impossible to do justice to all. In those days it was thought that the Church and the home outside of school hours would supply the necessary need of religious train-

ing. Thus it happened that religious and secular education came to be separated.

But, as far back as the founding of the Catholic colony in Maryland by Lord Baltimore, we find the parish school in close connection with the Church. In those early days priests and people recognized the necessity of schools where Catholic children could be not only trained in secular knowledge, but instructed in the knowledge and practice of virtue. They felt that if religion and morality were to flourish, the teaching of religion to the young was of the highest importance. Ever since those days Catholic people have out of their small earnings generously contributed to a parochial-school system. They have cheerfully borne the burden of a double tax to insure to their children the treasure of a religious education.

SECULAR EDUCATION INSUFFICIENT.

It seems almost superfluous to discuss the school question, as it has been completely settled for us by ecclesiastical authority. Papal encyclical letters, both old and recent, and decrees issued by provincial councils and diocesan synods, have settled all controversy on these points. Three plenary councils held in Baltimore did not deem secular education sufficient for Catholic children, if their faith and morals were to be safeguarded. The venerable prelates who attended those councils considered the parish school as the best and only remedy against the spread of religious indifference, commanded the establishment of a Catholic school in every parish, and would censure priests who were remiss in this matter.

The same venerable prelates obliged Catholic parents to send their children to none other than a Catholic school when such a school existed and the hardship entailed by attendance was not extraordinary. For us Catholics, therefore, there is only one thing to do: we must build parochial schools where they are needed and maintain them at any cost. The atmosphere of the schools during the entire day must be religious and must make for the development of Christian life and Christian char-

acter. No other system can satisfy the conscience of Catholics.

The Catholic school, therefore, is an essential part of a parish. After the church, it is the most important place because it is the conservator of faith and morals, the training ground of future champions of religion and morality. Furthermore, in our schools our children are fitted for the responsibilities of life. They are taught loyalty to their country and reverence for its institutions. And is not the strength of a nation in the character of its citizens?

Secular education was powerless to save the Rome of the Caesars. Mere culture could not perpetuate the glory of Athens. If, therefore, our institutions are to be permanent, children must be taught accountability to God. They must recognize in His Commandments the compass of a Christian life. They must learn a charity that sees in every human being a soul purchased by the blood of Jesus Christ.

These things, so fundamental, are excluded from the curriculum of secular schools. It is not, then, a spirit of exclusiveness, or intolerance, or narrow bigotry that influences Catholics to erect schools for the care of their children. It is their firm conviction that Catholic faith and Catholic practices are necessary for the salvation of their children, and that if the truths of faith be not learned in the impressionable age of childhood and more thoroughly understood as reason develops, if the Commandments of the Lord be not impressed upon their hearts in early years and put in practice by a daily discipline, children will lose their grip upon the eternal verities and become indifferent to God and to His law.

Vain it is to build magnificent temples of God if the living temples be neglected. Our churches will be abandoned and deserted if our children are not religiously instructed. Therefore do we strive to take care of our children in colleges, academies, and parish schools. Nor do we feel that we have adopted a system that is ill-advised and must prove disappointing and barren. We are willing to be judged by results. The children of

our parish schools are not unfitted to compete for place and position in this world. In our schools they are taught to love the land of their nativity, to be zealous for its glory and be ready to sacrifice themselves for its welfare. If well taught, they remain true to the religion of their birth and do not fall short of their fathers in zeal for the Faith, for love of God and observance of God's laws.

We must multiply our schools until every Catholic child shall have the means of a Catholic education within easy reach. There is still much to be accomplished before this end is attained. Pastors should not rest until this deficiency be supplied; and let them remember that they owe it to the people who commit their most precious treasures to their care, they owe it to the Church, whose honor is in their hands, that our schools be in every way efficient and be equipped for imparting as thorough a secular education as can be imparted in any school of the same class in this country. A Catholic school should thoroughly equip the child for its life's work. It should be the aim of the clergy, then, in so far as the means of a parish permit, to keep our schools in the first rank of educational institutions. This is of course burdensome, the more so as we have to support both public and parish schools, and demands many sacrifices on the part of the priests and people. But experience teaches that the people will liberally respond if they are assured that the schools are properly and efficiently conducted. Assuredly God's blessing will not be wanting, for what has been done to the least of these children we have done to our Saviour Himself.

General Ferdinand Foch

From the "London Universe."

General Ferdinand Foch, the man practically in supreme command of the destinies of those allied in the cause of freedom today, fought his first battles in the cause of the religious convictions which he has inherited from his parents. Born at Tarbes in 1851, a son of M. Foch, Secretary-General of the Prefecture, Ferdinand early developed the "geometric" mind that has made him a front-rank strategist. He pursued his military studies in the various French schools, becoming in time a professor of strategy and general tactics. Characteristically he forged his way to the rank of Brigadier through the difficulties which prejudice set in the way of one who was before all things a practising Catholic, and in due course he became Director of the *Ecole de Guerre*, where his enthusiasm for teaching the intellectual side of warfare and his lucid, cogent style, touched with the fire of patriotism, produced results which are circulating through the French army today. His aim was to teach those in command to think. A reasoned manoeuvre ranked with his favorite arts of war, whilst the supreme importance of morale was a point he insisted on. "War is a department of moral force; a battle the struggle of two wills," so General Foch has formulated the psychology of war. His battle creed, high, idealistic, holy, is founded on his Christianity, the unflinching Catholicism which the pagan rulers of France were forced to accept along with the man who had shown himself best able to instruct its sons in the virtue of patriotism, and in the vigorous use of their mental parts in its pursuance. In an article in *Studies*, by M. Charles Baussan, where General Foch

is placed before the reader in his entirety, we have a reiterated tribute to the "simple piety of the man who kneels down with the rest," having "the faith which sees the hand of God in all that happens," who, when Commander-in-chief of the Armies of the North, "walked in the Corpus Christi procession and knelt in the dust with the others at the Benediction." General Foch's record in the present war is well known. He was one of the victors of the Marne, the victor on the Yser and at Ypres. As M. Baussan says, he is the directing brain of the French army. His was the characteristic message to Joffre: "Outflanked on the right, outflanked on the left, situation on the whole excellent. Am going to advance." His, too, the answer to the congratulations of the Bishop of Cahors after the Marne victory: "Monseigneur, do not thank me but Him to whom victory alone belongs."

According to Mr. Hilaire Belloc, the victory of the Marne lies virtually to the credit of General Foch, whose strategic doctrine produced the superb tactical stroke of September 9, 1914. "Had it not been for the 9th Army, and had that army not had a Foch for a commander, the plan inspired by the genius of Gallieni would have failed, and there would have been no victory of the Marne. Gallieni and Manoury were the hammer, but Foch was the anvil on which victory was forged."

M. Baussan reminds us that at Dixmude, after the Germans had been reinforced, and a retreat to the Somme contemplated, it was, in fact, General Foch who "called in the sea as a fresh ally. The sluices were opened at Nieuport, and the Belgian army retired beyond the railway embankment. 'An embankment four feet high saved France.'" The sea poured in, the flood grew, the German heavy guns were buried. The road to Dunkirk was closed. Of these "sudden and saving inspirations" Ferdinand Foch says simply, "God gives me ideas."

We are told of General Foch that he can turn to account the mistakes of his own lieutenants. With him a repulse is a half-way house to victory; he makes use of it to defeat the enemy by an unexpected manoeuvre. He is further described as a psychologist with a knowl-

edge of the enemy's state of mind. His personality "radiates tranquillity and security." He is true to his doctrine of moral force, of the place of will in victory or defeat. "Victory consists in the ascendancy established by the victor's will, in the correlative yielding of the will of the vanquished." Such is the war-time spirit exemplified by the man in whom the possession of a Jesuit brother was forgiven by M. Clemenceau.

Possibly the France of today has come to realize that it is the man of faith who is the man of daring—the man with the knowledge of God who knows men, and that the man who has been appointed chief of the French General Staff has become the directing brain of the army by virtue of his "disabilities." "Tomorrow," said Foch to one of his army chaplains, "we are to make our supreme effort in arms. Do you also make a supreme effort in prayer—all my trust is in God." No wonder the French say, "Foch is imperturbable."



Our Country's Call

JOSEPH A. MULRY, S. J.

*An Address Delivered at the Solemn Pontifical Field
Mass Celebrated at Camp Dix, Wrightstown,
N. J., Sunday, May 12, 1918.*

From the Philadelphia "*Catholic Standard and Times*."

TODAY I shall prove to you that, back of all the emotional patriotism that we experience on all sides, there is a deeper, a more philosophical, a rational patriotism whereby our minds are convinced that it is God's call to war that we are heeding, and therefore this is a just war upon which we have embarked and hence victory will crown our efforts. For we have entered it with clean hands and an unsullied banner, for a land that is worthy of our noblest efforts, and under a God-sent leader in this hour of trial.

Patriotism is not a mere sentiment for the land of our birth or adoption, founded on an appreciation of her natural beauties or on a wholesome pride in her long, golden record of glories and successes. It reaches deeper down into the conscience of the nation. It must be deep-rooted in an intellectual principle, else it will never stand up under the stern stress of war and sacrifice. In the day of prosperity and peace it may smile and deceive, but when clouds of depression and dread war loom dark upon the horizon it will pale and wither away for fear and turn to cowardly flight. Patriotism is a quality of the mind and soul as well as of the heart.

Our Catholic thought supplies this principle. It teaches that there is a relation of sonship existing between the State and citizen as truly as between the parent and the child; that the State is head and parent of the moral union that prevails between the State and its members; that as parents confer natural life upon

their offspring, so the State confers civil life upon its children by birth or adoption; that, as parents have duties of fostering and developing the life of the child, so the State has obligations to help the citizen to reach physical, mental and moral maturity; that as the child has its correlative duty to make a return to its parents in obedience and love, so the citizen is bound to show forth a responsive devotion to the State; that as in certain junctures the child is bound in conscience to make every sacrifice, even life itself, for the parents, so the citizen is held in conscience in the day of dire need to sacrifice home and wealth and comfort, even life itself, that his country and her ideals may survive.

CATHOLIC THOUGHT AND PATRIOTISM.

Catholic thought holds tenaciously to the principle that this love and devotion of the child is no mere blind instinct, but a Divine impulse implanted in the soul whereby the child recognizes his parents as holding God's place and sharing God's authority over him. We hold the same principle for the citizen, that for him authority is the voice of God and rulers are but agents of God in the government of His people. The State is but the outgrowth of the individual, the expansion of the family into a larger sphere of activity and endeavor.

Hence, my dear young men, the voice of lawfully constituted authority is a thing Divine; it is God's authority vested in His creatures; it is God's voice from heaven, with the beauty and strength and glory of heaven round about it; not risen up like a hideous specter from the craven fears or the forceless compacts of men. Your submission is not that of a slave to man or king, but of a free-born child of God, doing His will as interpreted by those whom God has placed over you as His representatives, for "There is no power but from God and those that are ordained of God."

In the light of this thought I have no patience with the unholy and ungodly pessimism which, snake-like, slimes its secret way into the hearts of some and which would weaken, if it could, the superb morale of our

people. I have no patience with the pacifists and the conscientious objectors who, too often, throw over their selfish cowardice the cloak of religious principles. We all hate war and we all love peace, we all deprecate war for unjust aggression, but we cannot and we must not enjoy a peace with dishonor. Our splendid American manhood demands war rather than peace at such a price.

We cannot and we will not pass on to our daughters a heritage of cowardice or to our sons a flag besmirched with dishonor. If alien nations put aside God and justice and invade our national rights, we are bound in conscience to rise against them and to vindicate our honor.

PETULANT AND SNARLING CRITICS.

Neither have I patience with the petulant and snarling critics of our Government. The President of these United States is today in the presence of issues so vast and tremendous, so far-reaching that it takes a superhuman courage to face them and a superhuman mind to solve them. To the thinking man, though mistakes have been made, they are trifling compared with the magnificent results attained. Gifted with instincts that rise above passion and mere material gain, he sees with us in this God-tolerated war the ultimate triumph of right, justice and humanity.

High above the criticism of men and their misunderstandings, our President moves ever onward, delegated, I believe, to lead a struggling and blood-blinded people out of this world of war into another world where there is peace, into a newer life, a life of lofty ideals, founded on the equality and freedom of men. And so, my friends and brothers, we are in this war at the call of God and hence must enter into it with whole-hearted and enthusiastic support, for it is a holy war.

Nor did we take up arms hastily and without due deliberation. We employed every just means to keep out of the conflict until our patience was exhausted and when to stand aside was to be labeled cowards. We had had experiences in our own land of the cruel-

ties of war and we were loath to precipitate our people into a new conflict. We were minded of the days when grim, gaunt war stalked like a specter through our own fair land and signed with the red mark of death the doors of those we loved. We had seen devastated fields and blasted homes, ruined cities and sobbing, wrecked womanhood and splintered manhood and crying babes in the wake of armies.

We were minded, too, of the splendid work and efficient aid which our brothers across the sea had given in the upbuilding of our Government into permanency and we dared not think of unclasping the bond of friendship that had so long held our hearts together.

WAITED WITH UNPARALLELED PATIENCE.

For almost three years we waited with a patience unparalleled in the annals of history. Our Senate discussed the situation from every angle and "made every effort worthy of our civilization to accomplish the recognition of our rights and our freedom by diplomacy and every peaceful art," but in vain. We were forced to listen to unholy slanders imputing false motives to our pride. Our enemies said that we were a peace-loving people, that we would avoid war at any price, that we were a nation of mere money-makers who would not leave the marts of trade to take up arms in defense of our rights. They said that money was America's god, that our honor had been buried in the graves of Bunker Hill and Lexington and Concord.

They said that we were mere dissociated units, not one united people with one undying national spirit. We were made to appear as a nation made up of so many varied elements from other lands, with no national traditions, no continuity of blood, no great spiritual force that in the day of stress would unite and inspire us to rise above selfish interests and sacrifice everything that America and American principles might live.

TOOK UP ARMS JUSTLY.

But there came a day when patience ceased to be a

virtue. Repeated insults stirred our righteous indignation and national pride threw aside its reluctance for war. The heart of the nation swore by the God of Battles that we would hesitate no longer.

And justly did we take up arms. Our enemies denied us the paths of the sea that must be forever free. They bade us paint our ships with the striped badge of humiliation and shame and sail as their bidding dictated. They swept down in hordes upon the law-abiding, peace-loving people of Belgium, invaded and desecrated her homes, shattered her temples, polluted and defiled her daughters, murdered her sons and crucified her citizenry because they dared challenge the iniquitous advance of a marauding army. They ruthlessly set upon France, whose sons had died that we might live, and ploughed and tore her fertile fields with shot and shell, flung to the ground her altars and shattered into irretrievable dust her spired cathedrals that were her ancient glory and pride. With a wanton disregard for life and neutrality, ship after ship was sent down into the depths of the sea until the cries of our dying brothers, of your blood and mine, rose trumpet-tongued to God for justice. Pledge after pledge solemnly given to our nation was publicly revoked, the most sacred rights of our nations were arrogantly violated, while treaties became mere scraps of paper.

Thus were we forced into war not through a sordid desire of aggression, not to encroach upon the sacred rights of others, but solely "for the right to live and be free and for the sacred rights of men everywhere." We could not without sacrifice of national honor refuse to take up the gage of battle, repeatedly and deliberately thrown at our feet in the sight of the whole world. We must halt the march of death and open to the world the floodgates of life, that glorious life of liberty which we ourselves have so long enjoyed.

Nor must we act through a motive of hate. An appeal to hatred would but dishonor the flag. Justice must be our motive and justice alone will win the war, for God is with justice.

GENEROUS RESPONSE TO NATION'S CALL.

Was ever a more generous response to a call to arms? See it in the proud flash of the eye, the sure step, the squared shoulder of you and of every volunteer and conscripted man in the army and navy today. The mailed hand of a despotic government was not needed to call you forth. The summons was of God, and disobedience to that summons would have been on your conscience.

See it in the rich and the poor who, out of their abundance or their poverty, subscribed their share towards winning the war. They know that every bond was an answer to the challenge. They know that every bond was as sacred as a soldier's grave.

Was honor buried, as they said, in the graves at Bunker Hill? I stand today besides those graves, green-sodded, wet with the dews of countless morns. Upon their hallowed breasts has shone a century's suns. They who fought the good fight sleep there below long lines of white marble shafts, stones stretching far into the distance until the eye is wearied, and carved upon each stone the immemorial word: "Unknown." But are these dead? They are not dead. Underneath the dead ashes of years I see the spark fan into a flame and from out the handful of dust o'er each grave it mounts, and like a ray of God's own inspiring love it leaps from mountain to valley, from hamlet to city, and to the four corners of our land. And, as it passes on its way, I see the eyes of men light up with a new light and I see their arms stiffen as with steel and I hear their voices proclaim with a loud cry: "It is the voice of the dead. It is the spirit of our fathers. They live again and their spirit shall sustain us. To arms! God wills it! God wills it!"

SACRIFICE OF MAID AND MOTHER.

I see the light of sacrifice shine in the eye of maid and mother as through tear-blinded eyes they smile upon their sons and their brothers and their sweet-hearts as they march down the road and up and across the hill and on to the sea and across to where in cold,

inhospitable trenches they will fight for home and love and native land.

Ah, friends, was ever land more worthy of man's love than this? 'Tis a land where God is a real force in the thoughts and strivings of men. Our Republic was founded by men who believed firmly in God and His ever-guiding Providence. The sublime Declaration of Independence that "All men are created equal, that they are endowed by their Creator with certain inalienable rights," means God.

Every message of our Presidents means God. Washington's "Religion and morality are indispensable supports to the nation," means God. Wilson, in his counsel to his people to set aside a day of prayer for the success of war on Good Friday of 1917, means God. Every oath of allegiance and office, from the President to the humblest office-holder in the land, means God, for God's guiding hand is besought. The very coin on which we engrave the motto: "In God We Trust," means God. The custom in the fruitful autumn of the year of turning in praise and thanksgiving to "Almighty God for His every blessing and mercies to us as a nation," means God. In our public gatherings the invocation of His blessing means God. In our Senate and halls of legislation the prayer for light and benediction upon all our deliberations means God.

Was ever land more worthy of man's love than this? Freedom of conscience and worship is accorded every one. We leave to man and his conscience the pursuit of his ideal of goodness. It matters not how many religious creeds flourish in the shadow and protection of our flag. There is through them all one united Americanism, one patriotism, one loyalty to flag and country.

CATHOLIC BLOOD CRIMSONS THE FLAG.

With welcoming arms and fostering care our Government has received our Church. Hunted like wild beasts, persecuted and cast out from alien lands, where to be a Catholic was to be a felon and where to harbor a Catholic was a crime, we came to America and America rejoiced at our coming. Our priests were

encouraged, our nuns revered. They all found here a home with its protection and in return were asked only for devotion and loyalty to the nation.

And well have we made return for this freedom granted us. Catholic hands signed the Declaration of Independence. Catholic brains and Catholic brawn aided materially in the upbuilding of the nation. Yes, and Catholic blood has deepened the red of our flag. Today, though we are one-sixth of the population, Catholic men number almost one-half of the army and navy that defend the nation's honor. Just as the army, led by the Catholic Cardinal Langton and the English barons, wrested from an arrogant king the Magna Charta of modern liberty and inscribed on their banners that they were the army of God, so you and your comrades, fighting for the defense of your God-given liberty against injustice, can emblazon on your banners the arms of God, for you are standing against foul injustice and for the triumph of God's democracy.

Was ever land more worthy of love and devotion than this? Its cardinal principles are the dreams of centuries fulfilled. We believe that all men are free and equal before God and all alike the object of His overshadowing care; equal in nature and therefore one and the same before all just law; equal and free in the full protection and safeguarding of personal rights.

OLD GLORY STILL UNSULLIED.

We deny the Divine right of kings. We deny that the king is above the law. He rules by virtue of his people, and if unworthy of his trust can be impeached and deprived of his throne. We hold that civil authority is but participation in Divine authority. These are our principles and ideals of government.

And our actions have not belied our principles. Upon our flag there is no stain, no unlawful aggression wrote its history on that flag, or smeared a way across its fold. No cries of vengeance rise up out of the sea to smite the conscience of the nation, no carrion birds are feeding on the dead carcasses of men done to death unjustly by our arms.

In this great war for so worthy and glorious a land,

with such sublime, God-like principles, we Catholics look up to the Great Leader who stands back of our President, a higher power back of our cause, a Divine Leader, Emanuel, God with us. His name spells victory. He it was who first challenged pagan autocracy with the eternal principles of true democracy. He bade the slave hold up his head, for he had a soul as well as Caesar. He struck the fetters from off the wrists of the shackled. He waged war against the injustice of men and kings. So do you, brother soldiers, in a newer world.

He endured sacrifices to break the heart of man, so will you. He suffered bitter separation from His Mother and home and all He loved, so will you. He was racked with fasting and cruel lacerations, gaping wounds, imprisonment and torture, so will you. He went to His death with mocking cries in His ears, but with a smile on His face and His breast to His enemies, so will you. He shed the last drop of His blood that men might live and be free, so will you.

"In the beauty of the lilies Christ was born across
the sea,

With a glory in His bosom that transfigures you
and me.

As He died to make men holy, let us die to make
men free.

While God is marching on."

"GO FORTH, CHRISTIAN MEN!"

Go forth, then, my men, under His leadership. Bear aloft the flag of your country, your flag and my flag, yes, God's flag. It symbolizes a life of truth, of honor and of freedom. Its red is for the rich, red blood which fell from Warren's wounds at Bunker Hill, which stained the ice on the Delaware and the snow at Valley Forge and now crimsones the fields and the trenches of Flanders. Its white proclaims the pure ideals of our hearts and souls with justice shining through its every fold. Its blue, boundless as the skies above, tells of our dreams and our ambitions. Its stars attest our people's constant purpose that the

world shall share our God-given right to breathe the air of liberty, to share in the good things of life, to serve God as conscience dictates.

Go forth, I say, in God's name and bring back that banner unstained. Day after day our prayers shall rise like incense to the great heart of God that His Angel of Battle shall be by your side to make valiant your soul, to strengthen your arm, to confound your enemies, that His Angel of Comfort shall breathe new strength into your wearied limbs and if, perchance, the deadly bullet shall find its resting place within your body, that His Angel of Healing may caress you, cure your wounds and send you back to fight again for God and country.

Go forth, Christian men. They are calling to you from the fields of France. They are waiting for you in the trenches. They are holding the enemy till you come. Go forth, Christ is with you! Victory will be yours! God wills it! God wills it!

The Cross at Neuve Chapelle

THOMAS TIPLADY.

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THE war on the western front has been fought in a Roman Catholic country, where crucifixes are erected at all the chief cross-roads to remind us that, in every moment of doubt as to the way of life, and on whichever road we finally decide to walk, whether rough or smooth, we shall need the Saviour and His redeeming love. We have seen a cross so often when on the march, or when passing down some trench, that it has become inextricably mixed up with the war.

When we think of the great struggle, the vision of the Cross rises before us; and when we see the Cross, we think of the processions of wounded men who have been broken to save the world. Whenever we have laid a martyred soldier to rest, we have placed over him, as the comment on his death, a simple white cross which bears his name. We never paint any tribute on it. None is needed, for nothing else could speak so eloquently as a cross—a white cross. White is the sacred color in the army of today, and the cross is the sacred form. In after years there will never be any doubt as to where the line of liberty ran that held back the flood and force of Germany tyranny. From the English Channel to Switzerland it is marked for all time by the crosses on the graves of the British and French soldiers. Whatever may be our views about the erection of crucifixes by the wayside and at the cross-roads, no one can deny that they have had an immense influence for good on our men during the war in France.

The experience of many a gallant soldier is expressed in the following Belgian poem:

I came to a halt at the bend of the road;
I reached for my ration, and loosened my load;
I came to a halt at the bend of the road.

O weary the way, Lord, forsaken of Thee,
My spirit is faint—lone, comfortless me;
O weary the way, Lord, forsaken of Thee.

And the Lord answered, Son, be thy heart lifted up;
I drank, as thou drinkest, of agony's cup;
And the Lord answered, Son, be thy heart lifted up.

For thee that I loved, I went down to the grave,
Pay thou the like forfeit thy country to save;
For thee that I loved, I went down to the grave.

Then I cried, "I am Thine, Lord; yea, unto this last."
And I strapped on my knapsack, and onward I passed.
Then I cried, "I am Thine, Lord; yea, unto this last."

Fulfilled is the sacrifice. Lord, is it well?
Be it said—for the dear sake of country he fell.
Fulfilled is the sacrifice. Lord, is it well?

THE CROSS INTERPRETING LIFE.

The Cross has interpreted life to the soldier, and has provided him with the only acceptable philosophy of the war. It has taught boys just entering upon life's experiences that, out-topping all history and standing out against the background of all human life, is a Cross on which died the Son of God. It has made the hill of Calvary stand out above all other hills in history. Hannibal, Caesar, Napoleon—these may stand at the foot of the hill, as did the Roman soldiers, but they are made to look mean and insignificant as the Cross rises above them, showing forth the figure of the Son of Man.

Against the sky-line of human history the Cross stands clearly, and all else is in shadow. The wayside crosses at the front and the flashes of roaring guns may not have taught our soldiers much history, but they have taught them the central fact of history; and all else will have to accommodate itself to that, or be disbelieved. The Cross of Christ is the center of the picture for evermore, and the grouping of all other figures must be about it.

To the soldiers it can never again be made a detail in some other picture. Seen also in the light of their personal experience, it has taught them that, as a cross lies at the basis of the world's life and shows bare at every crisis of national and international life, so at the root of all individual life is a cross. They have been taught to look for it at every parting of the ways. Suffering to redeem others and make others happy will now be seen as the true aim of life, and not the grasping of personal pleasure or profit. They have stood where high-explosive shells thresh out the corn from the chaff—the true from the false. They have seen facts in a light that exposes things stark and bare; and the cant talked by skeptical armchair philosophers will move them as little as the chattering of sparrows on the housetops.

For three, long years our front-line trenches have run through what was once a village called Neuve Chapelle. There is nothing left of it now. But there

is something there which is tremendously impressive. It is a crucifix. It stands out above everything, for the land is quite flat around it. The cross is immediately behind our firing-trench, and within two or three hundred yards of the German front trench. The figure of Christ is looking across the waste of No-Man's Land. Under His right arm and under His left are British soldiers holding the line. Two "dud" shells lie at the foot; one is even touching the wood; but though hundreds of shells must have swept by it, and millions of machine-gun bullets, it remains undamaged. Trenches form a labyrinth all round it. When our men awake and "stand to" at dawn, the first sight they see is the cross; and when at night they lie down in the side of the trench, or turn into their dug-outs, their last sight is the cross. It stands clear in the noonday sun; and in the moonlight it takes on a solemn grandeur.

I first saw it on a November afternoon when the sun was sinking under heavy banks of cloud, and it bent my mind back to the scene as it must have been on the first Good Friday, when the sun died with its dying Lord, and darkness crept up the hill of Calvary and covered Him with its funeral pall to hide His dying agonies from the curious eyes of unbelieving men. I had had tea in a dug-out, and it was dark when I left. Machine-guns were sweeping No-Man's Land to brush back enemies who might be creeping toward us through the long grass; and the air was filled with a million clear, cracking sounds. Star-shells rose and fell, and their brilliant lights lit up the silent form on the cross.

CHRIST AMONG THE SOLDIERS.

For three years, night and day, Christ has been standing there in the midst of our soldiers, with arms outstretched in blessing. They have looked up at Him through the clear starlight of a frosty night; and they have seen His pale face by the silver rays of the moon as she has sailed her course through the heavens. In the gloom of a stormy night they have seen the dark outline, and caught a passing glimpse of Christ's effigy

by the flare of the star-shells. What must have been the thoughts of the sentries in the listening posts as all night long they have gazed at the cross; or of the officers as they have passed down the trench to see that all was well; or of some private sleeping in the trench and, being awakened by the cold, taking a few steps to restore blood-circulation? Deep thoughts, I imagine, much too deep for words of theirs or mine.

And when the battle of Neuve Chapelle was raging and the wounded, whose blood was turning red the grass, looked up at Him, what thoughts must have been theirs then? Did they not feel that He was their big Brother and remember that blood had flowed from Him as from them; that pain had racked Him as it racked them; and that He thought of His mother and of Nazareth as they thought of their mother and the little cottage they were never to see again? When their throats became parched and their lips swollen with thirst, did they not remember how He, too, had cried for water; and, above all, did they not call to mind the fact that He might have saved Himself, as they might, if He had cared more for His own happiness than for the world's? As their spirits passed out through the wounds in their bodies, would they not ask Him to remember them as their now homeless souls knocked at the gate of His Kingdom? He had stood by them all through the long and bloody battle while hurricanes of shells swept over and around Him.

I do not wonder that the men at the front flock to the Lord's Supper to commemorate His death. They will not go without it. If the Sacrament be not provided, they ask for it. At home there was never such a demand for it as exists at the front. There is a mystic sympathy between the trench and the Cross, between the soldier and his Saviour.

And yet, to those who willed the war and drank to the day of its coming, even the Cross has no sacredness. It is to them but a tool of war. An officer told me that during the German retreat from the Somme they noticed a peculiar accuracy in the enemy's firing. The shells followed an easily distinguishable course. So many casualties occurred from this accurate shell-

ing that the officers set themselves to discover the cause. They found that the circle of shells had for its center the cross-roads, and that at the cross-roads was a crucifix that stood up clearly as a landmark. Evidently the cross was being used to guide the gunners, and was causing the death of our men.

THE SAVING CROSS.

But a more remarkable thing came to light. The cross stood close to the road, and when the Germans retired they had sprung a mine at the cross-roads to delay our advance. Everything near had been blown to bits by the explosion except the crucifix, but that had not a mark upon it. And yet it could not have escaped, except by a miracle. They therefore set themselves to examine the seeming miracle and came across one of the most astounding cases of fiendish cunning. They found that the Germans had made a concrete socket for the crucifix so that they could take it out or put it in at pleasure. Before blowing up the cross-roads they had taken the cross out of its socket and removed it to a safe distance; then, when the mine had exploded, they put the cross back so that it might be a landmark to direct their shooting. And now they were making use of Christ's instrument of redemption as an instrument for men's destruction.

But our young officers resolved to restore the cross to its work of saving men. They waited till night fell, then removed the cross to a point a hundred or two yards to the left. When in the morning the German gunners fired their shells, their observers found that the shells fell too far wide of the cross and they could make nothing of the mystery. It looked as if some one had been tampering with their guns in the night. To put matters right they altered the position of their guns, so that once more the shells made a circle round the cross, and henceforth our soldiers were safe, for the shells fell harmlessly into the outlying fields. Nor was this the only time during their retreat when the Germans put the cross to this base use and were foiled in their knavery.

When a nation scraps the Cross of Christ and turns

it into a tool to gain an advantage over its opponents it becomes superfluous to ask who began the war, and folly to close our eyes to the horrors and depravities which are being reached in the waging of it.

There is a new judgment of the nations now proceeding, and who shall predict what shall be? The Cross of Christ is the arbiter, and our attitude toward it decides our fate. I have seen the attitude of our soldiers toward the cross at Neuve Chapelle and toward that for which it stands; and I find more comfort in their reverence for Christ and Christianity than in all their guns and impediments of war.

The Cross of Christ towers above the wrecks of time, and those nations will survive which stand beneath its protecting arms in the trenches of righteousness, liberty and truth.

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"goody-goody" morality, but the sterling virtues of life. His boys are real boys; not all angels, but thoroughly human in their defects and their virtues. These stories have an influence for good that it is hard to overestimate.

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Labor Problems and the Church

THE RIGHT REVEREND JOHN P. CARROLL, D. D.,
BISHOP OF HELENA.

*A Sermon Delivered at the Consecration of Right
Reverend Daniel M. Gorman, D. D., as Bishop
of Boise, in St. Raphael's Cathedral,
Dubuque, Iowa, May 1, 1918.*

“GOING therefore, teach ye all nations. . . .
Teaching them to observe all things whatsoever
I have commanded you: and behold I am with
you all days, even to the consummation of the world.”
Matthew XXVIII: 19, 20.

Such is the commission Christ gave to His Apostles and through them to their successors, the Bishops of the Catholic Church. That commission makes teaching the primary function of the episcopal office. It gives to the world for all time a consecrated teaching body, whose infallibility is guaranteed by the abiding presence of the Divine Teacher Himself. In fact, it makes that body not merely the echo of the Saviour of mankind, but His mouthpiece, His very voice. “He that heareth you, heareth Me.”

The Apostles understood the meaning of the commission. “Going forth they preached everywhere, the Lord working withal, and confirming the word with signs that followed.” “Their sound went forth into all the earth and their words unto the end of the world.” To be able to devote themselves more fully to the work of preaching, they went so far as to delegate to others most important functions of their industry. “It is not reason that we should leave the word of God and serve tables. Wherefore, brethren, look ye out among you seven men of good reputation, full of the Holy Ghost and wisdom, whom we may appoint over this business. But we will give ourselves over to prayer, and to the ministry of the word.” Convert Jews insisted that naturalization into

Judaism by the rite of circumcision be made a condition of citizenship in the Kingdom of Christ. The Apostles held the first Council of the Church, and as authoritative teachers of the New Law, declared that the Christian religion accords equal rights to all nationalities, that it is a world-religion, making no distinction of national or personal conditions, that its appeal is universal, in a word, that it is Catholic. "There is neither Gentile nor Jew, circumcision nor uncircumcision, Barbarian or Scythian, bond nor free. But Christ is all in all."

APOSTLES WERE TEACHERS.

The immediate successors of the Apostles were known chiefly as teachers. Polycarp or Smyrna, Ignatius of Antioch, Clement of Rome, are looked up to as the great teachers of the first century. When the ship of the Church had emerged safely from the narrows of Judaism and reached the high seas of Greek and Roman civilization, it was her Bishops who piloted her through the fierce storms of rationalism that beat upon her from the east and from the west. Their answers regarding the Holy Scriptures, the virtues of Christian life, the attitude of Christian to non-Christian, the relation of the Church to the State were accepted as authoritative and final. It was Athanasius, Bishop of Alexandria, who routed the Arians of the fourth century and vindicated the Divinity of Jesus Christ. It was Augustine, Bishop of Hippo, who in the fifth century destroyed the power of the Pelagians and laid down the Catholic doctrine of grace and free-will. The Fathers and Doctors of the Church, whose unanimous teaching regarding faith and morals is a certain evidence of Divine Revelation, whose writings form the basis of all ecclesiastical science, upon whose learning Thomas of Aquin and Suarez, Bossuet and Dante built up their famous masterpieces, were nearly all of them Bishops. It was the Bishops of the Church assembled in the great Councils who put down the heresies of the ages. They it was who through their cathedral schools gave effective answer to the paganism of the first centuries. It was they who brought the proud intellect of the Roman world "into captivity unto the obedience of Christ." It was their teaching that con-

verted the Barbarians and made them bearers of Christian faith and Christian civilization to the ends of the old Roman Empire. Theirs were the schools and colleges and universities of the Middle Ages, where the twin lights of faith and science were kept brightly burning, where the Bible and the classics were preserved and transcribed, where law and medicine, agriculture and the manual arts were taught and developed, where the great cathedrals found their inspiration, their architects and builders, where sculpture and painting, poetry and music were nurtured, and whence they spread their sweet influence to draw men's souls to Christ. It was under the tutelage of the Bishops that there grew and prospered those wonderful laboring men's guilds, which united employer and employed in the bonds of Christian fellowship and mutual interest, and thus solved the vexed problems of capital and labor.

And in our modern world the teaching office of the Bishop has lost none of its luster. From the establishment of diocesan seminaries under the inspiration of Charles Borromeo, the Archbishop of Milan, down to the founding of the Catholic University of America by the Bishops of the United States, education has been the chief solicitude of the Hierarchy. In all parts of the world institutions of learning, higher and lower, have grown up and prospered as they never did before under the fostering care of the Bishops. And in our own country the marvelous growth of the Church is due most of all to the system of schools to which the Bishops of America irrevocably committed themselves in the Third Plenary Council of Baltimore. Is it any wonder that Pius X, quoting the words of the Council of Trent, should declare: "*Praecipuum episcoporum munus est praedicare*"; Teaching the truths of Christ's Kingdom on earth is the chief office of Bishops?

NEED OF GUIDANCE.

Never did the world need more than at the present moment the steadying influence of the teaching body of the Church. The world war has pushed into prominence problems which have been agitating the minds of thinking men for generations. Chief among these is the

problem of capital and labor. The strong governments of the world have not only conscripted men for their armaments, but they have enlisted the cooperation of labor and capital, and mobilized all the resources of their respective nations. A high sense of patriotism, nowhere more visible than in America, has with unparalleled generosity furnished food, money and service for the common cause. Sabotage, which a little while ago darkened the horizon, has disappeared, the apostles of discontent have been silenced, and the great labor unions have pledged themselves to discountenance strikes for the period of the war in all work needed by their governments.

But the question is being asked on all sides, "What will happen when the war is over?" Millions of fighting men will be returned to civil life. Millions now employed in munition factories, in mines and shipyards will no longer be needed by the Government. What effect will the sudden release of this immense multitude of workers have on the economic life of the world? Owing to the general depletion of wealth, which the protraction of the gigantic struggle will entail, how can adequate employment be furnished? Above all, will the workers who have helped the Government in its hour of need and the soldiers who have risked their lives on the field of battle be willing to accept pre-war conditions? Leaders of both capital and labor and economic writers everywhere say they will not. We have seen the demands of the soldiers and peasants in Russia and the resultant condition of that unhappy country. The Labor-Planning Board of America has "agreed on a basis of principles to govern the relation of capital and labor during the war." And in Great Britain the Labor party has submitted to the Government a "program to be adopted after the war," which involves the creation of "a new social order," a "new industrial civilization."

SOCIALISM.

In the meantime, Socialism continues to preach the doctrine that labor is the source of all wealth, and that, therefore, wages must be increased until labor obtains the possession of all wealth. It foments class-hatred by

attributing to capital all the evils of the present social order—reckless profiteering, wage-slavery, unlimited competition, monstrous social inequalities, intolerable living conditions, physical and moral degradation. It declares these evils to be irremediable under “the capitalistic system” and that, therefore, that system must be overthrown. It even goes so far as to say that the Church is the enemy of labor, that it is in league with capital to defraud labor of its just rewards and to defeat its laudable aspirations.

Can the Church remain silent while such doctrines are being taught to the multitudes? Have her Bishops, the Divinely appointed teaching body, an answer to make to the great question of the hour? Yes, they have an answer, and that answer furnishes the only adequate solution to the vexing problem. Upon the acceptance of that answer depend both the stability of society and the interests of religion. If that answer be not accepted, revolution will cover the earth and to its horrors even the present destructive struggle of the nations is but the mild prelude. That answer is the one the great Bishop of Rome, the immortal Leo XIII, made in his famous Encyclical on the “Condition of the Working Classes.” Leaders of capital and labor, statesmen and churchmen the world over know the answer, for they have made Leo’s Encyclical their cherished text-book ever since its appearance in 1891. But if the evils that threaten society at the close of this war would be effectually averted, the teachings of Leo must be brought home to the workers of the world and to all the employers of labor. A great educational campaign should be waged, not only in our schools, colleges and universities, but in all our societies of men and women, in the pulpit and in the press. The Bishop is the natural leader in that campaign. His enlightened zeal will lend its inspiration and his patient efforts will crown it with success.

What are the great notes to be struck in this campaign? What is the answer to the burning question of the day? Let it be admitted that there are many and great evils in our present industrial system. But this is not the fault either of the Church or of the system itself. It is due to the moral degeneracy consequent upon

a decay of religious belief and to the spirit of greed and pleasure fostered by the great industrial expansion of the last century. In the Middle Ages, when the Church held the world in the bonds of Christian unity, she established guilds for the various crafts, which insured the members justice and social recognition. The religious individualism of the sixteenth century opened the way for social and economic individualism. Then came the French Revolution with its hatred for all authority, civil and religious. The guilds declined and finally disappeared. Defenseless and alone, the workingman was left to the mercy of a new school of economics which saw in him only the physical energy he was capable of exerting. Labor became a mere commodity and was bought on the market at the lowest price. In the coal mines of England, when men seemed to cost too much, women were put in their places, and finally children were substituted for women. No wonder Leo XIII could say in 1891, that "A small number of very rich men had been able to lay upon the teeming masses of the laboring poor a yoke little better than slavery itself."

THE LABORING CLASS.

In the meantime, the Church did not relax her interest in the laboring man. From the very beginning of modern industrialism she has earnestly espoused his cause. The great Von Ketteler, who led the social reform movement in Germany, was called "the workingman's Bishop." The London dock-workers will never forget the friendly interest of Cardinal Manning, and we are all familiar with the efforts of Cardinal Gibbons on behalf of the Knights of Labor. It was their well-known sympathy with the wage-earner and their spirit of fair-play to every interest involved that led to the selection of the late Archbishops Spalding and Quigley as arbitrators in two of the greatest strikes in our history. Organized labor today has no greater friends than the Bishops of the Catholic Church.

It is true that labor unions have sometimes seriously menaced, and even actually destroyed, the prosperity and peace of whole communities; that they have resorted to violence to enforce their demands; that occasionally they have exhibited greater tyranny than that which they

condemned in capitalism. But such occurrences are rare and are not sanctioned by the great body of union men. Organized labor should be judged as a whole. And taken as a whole, its aims and purposes are laudable, its methods are in the main justifiable, and the evils that flow from it are outweighed by its good effects.

To organized labor are due very largely the improved social conditions we behold today. The workingman is lifted up from the degradation into which unrestrained competition had flung him. He is no longer regarded as a beast of burden and his labor a mere article of merchandise. His human dignity has been reclaimed, and the reward of his labor must be sufficient to maintain himself and his family in frugal comfort. Respect for the laborer as a man, as a human being, and reverence for childhood and womanhood, now so emphatically enunciated in the economic legislation of every Christian country in the world, is in no mean degree the triumph of labor unionism and its greatest contribution to the cause of social progress.

The Church, through her Popes and Bishops, endorses the essentials of modern unionism. These are her principles, the principles of the Gospel itself applied to the social conditions of the times. The dignity of the individual, of woman, of the child, the sanctity of the home, doctrines on which the Church has insisted for centuries, are the ideas which are at the basis of the whole labor movement. These are the ideas which have stirred it to action and crowned it with whatever success it has so far achieved. If it adhere to these ideas during the war, and if after the war it earnestly continue their advocacy, labor unionism may become the most effective agency in a world soon to be reconstructed to check the advance of Socialism and to secure the reforms which humanity demands.

THE REMEDY

The remedy, then, for the social evils which the Church and her Bishops and all right-thinking men deplore just as heartily as do the laboring men themselves does not lie in the destruction of the present social system. The way to clean a house is not to dynamite it. That was the

way of the French Revolution. The sane way is that of the American Revolution, which in principle accepted the old order, purified it of tyranny and selfishness and adjusted it to new conditions. To substitute for the present social system the Socialistic State would do irreparable injury to the workingman himself. It would deprive him of that ownership in land or in the instruments of production and distribution which would be required to increase his resources, better his conditions in life and enable him to provide for the future of himself and his family. It would take from him that sense of independence and self-reliance, that ambition and initiative, that spirit of freedom which alone conduce to dignity and efficiency of human life. It would give over to the State the inalienable rights of the individual and the family, and would introduce a policy of State repression, whose end would be universal "misery and degradation."

Social reform, therefore, and not social destruction, is the remedy offered by the Church and her Bishops. A living wage, reasonable hours, sanitary conditions, work suited to age and sex, proper insurance and compensation laws, cooperative ownership, abolition of reckless profiteering, the use of surplus wealth for the common good, the removal of saloons and brothels, freedom from Sunday work: these are some of the remedies the teaching Church suggests to the united and sympathetic efforts of labor and capital, of legislators and rulers of States. Their cordial adoption will help to solve class hatred and to restore the spirit of justice and brotherly love, which characterized the ancient guilds. Their cordial adoption may avert the impending social revolution and secure the bloodless adjustment of modern society for which all men of good-will hope and pray. . . .

Our Country and the President

MICHAEL J. MAHONY, S. J.

A Speech Delivered on the Occasion of the Banquet of the First Graduating Class of the Fordham University School of Sociology, at the Woolworth Building, New York City, May 24, 1918.

THE President cannot be separated from the country. They cannot be considered apart. They form one organic whole, as the head and the members of the human body are one organized unity. The voice of the President is the voice of the nation. In him are the aspirations and purposes of the vast masses of the people articulate. He catches up the inspiration of his people and gives to it, in his own inimitable manner, definite and adequate expression. His convictions and determined policies may be, indeed, his own, but the international weight and power of these expressed convictions and policies are elevated and sustained and pushed into prominence because they are the echo of a united and determined people.

To judge then of the full significance of the recent remarkable pronouncements of President Wilson, we have to look, not merely to their high idealism which may be expressed from an academic chair; to understand them aright we must bear in mind that these soul-thrilling pronouncements have issued from a seat of power that is supreme in its resources among the world's nations, and that behind the President's words are tens of millions of flashing swords to back them when they are needed. It is this ready force that adds luster to mere idealism by imparting to it the might of reality.

Let us take, then, a few of the recent pronouncements of the President that rise like mountain peaks above all others and have captivated the admiration and enthusiasm of the suffering nations of the earth. Firmly established upon the sun-lit peaks of three great principles announced by the President, a new glow of hope has

been lighted in the hearts of the great and small nations, and has given them new courage to realize in the life of patient peoples those instinctive feelings of justice, liberty and religious aspirations that heretofore were crying for expression, but which no great man and no great nation were single-minded and generous enough to dare voice before a craven and selfish world.

INTERNATIONAL JUSTICE.

The first of these pronouncements asserted that peace among nations can never find a solid resting place for the sole of its foot, unless it is firmly planted upon international justice, justice for the weak, justice for the strong. The representative of another power there is in this world, as superior to the rulers of the nations as the heavens are above the earth, a representative of a spiritual power that saw the birth of all nationalities that exist today, a power that rocked the cradle of their infancy, and with the solicitude of a father guided their destinies to maturity, a power whose undying love for humanity ingratitude has not diminished, or whose sympathy for the oppressed the wickedness of peoples has not blunted: I mean the indefectible, undying power of the venerable Fisherman of the Tiber. In the unsearchable ways of Providence, the Divine Spirit ever working in the hearts of men and nations seems to have inspired the two greatest Powers of the world today, one temporal and national, the other spiritual and international, to harmonize in their official pronouncements. The Father of the Faithful in Rome, Pope Benedict XV, has also proclaimed to the world that the only foundation upon which permanent peace can hope to rest is the moral law. Eternal justice and the moral law are one. No man has been present at their making. No man can tamper with them; no man can change them. Territory is but the body of a nation, the people that inhabit its hills and valleys are its soul. And the very spirit that moves that soul along the ways of justice is the moral and religious law. It is virtue and morality that have ever nourished the prowess of a nation's sons and daughters and it is the great principles of religion that have ever nourished the morality of a people.

On looking then over the great nations today we observe that not one of them either consciously or unconsciously has uttered so clearly the ringing words of justice that have so completely harmonized with the clarion call of the Father of Christendom to the observance of the moral law, as did the voice of our own United States, expressed by the lips and the pen of our revered President. No flag of the nations has been so closely entwined around the white and golden banner of Catholic Christianity as the bright folds of our own Stars and Stripes. That is a consummation for which we are grateful to God; it is His almighty work. No other explanation can adequately account for this remarkable phenomenon.

THE NATION'S BELIEF IN GOD.

Our President has not left us to grope through the hazy mazes of justice, isolated from the one clear guide to its understanding. In the face of the agnostic, materialistic, pantheistical teachings of the great universities of the land, he dared assert, because he expressed again the convictions and faith of a religious people, that there is a personal God whose Providence rules the nations, to whose supreme sovereignty individuals and peoples are subservient and to whom they owe uncompromising allegiance, whose fatherly love and care for His creatures make audible our prayers. In bidding us, at this crisis of our history, bend our knee in prayer for the success of the cause for which we have unsheathed the sword of justice, our President has truly cut his way amidst the confusion of science and the vagaries of German philosophy, to the simple truth of nature and revelation, because he has seen clearly what the sound heart of America has never abandoned—the truth, that a nation to prosper and win victory must be built on the foundation of moral character and religion, and this character is the only guarantee of its permanence and prosperity. We raise our hands and hearts in thankfulness to Heaven because through the lips of its highest representative a great nation has voiced in the face of an unbelieving world that we are to give God the same place in our hearts that He holds in the universe. God

bless our Country and its President for this pronouncement!

Well does our President know that the bloom of religion and morality is freedom. A religious and moral people cannot be enslaved themselves, nor can they tolerate slavery. Hence has been sounded by this young great nation of the West the trumpet call of freedom to the world. Let a nation but plant true religion and high morality in its breast and inevitably it shall be free at last. In the memorable words of General Foch at the battle of the Marne, that nation may be flanked to the right and flanked to the left, still it will advance to the goal of liberty. Nay, it is already free. An officially enslaved people may still be free and an officially free nation may still be enslaved. When this nation wrote the Declaration of Independence it was in spirit as free as it was on the day of Cornwallis's surrender at Yorktown.

THE DIGNITY OF FREE MEN.

No ruler of any nation, as far as I know, in the march of history has so nobly expressed the dignity and light of freedom for each race and nation as did our President. In New York he said recently: "From men who are not free, expect not comradeship; from men who are not free, expect not sympathy; from men who are not free, expect not helpfulness." This pronouncement of freedom before the world is unique. It sprang forth from the heart of this great nation. It was a pronouncement worthy of the land of liberty and a solace and encouragement to nations yet crushed by the unscrupulous heel of tyranny. Give the nations freedom and you open the gates of international comradeship, international sympathy, international helpfulness. Withhold it and you cut peace off from the only resting place left it on earth.

Religion, morality, liberty: these are the watchwords of our President. We know not what processes of thought led him to these conclusions. But may we not suggest this obvious process of reasoning? Stand on some eminence on a bright, starry night and view the roof of heaven. Astronomy teaches us that millions of these celestial worlds move with order and precision in

their respective orbits. These orbits may cross and recross, yet the movements of the planets are so adjusted that they swing in order and safety on their appointed courses, making for us the music of the spheres. No wonder the thoughtful Greeks called the universe a "cosmos," the orderly and beautiful thing. These orderly movements of the spheres are regulated, as science tells us, by a great unifying law, the law of gravitation. Whence this law? A law without a lawgiver is unthinkable. And so back of this law of gravitation and guiding it by His infinite wisdom is God.

Now suppose these heavenly bodies were free. Suppose they revolted against the law of gravitation and, in the folly of their own thought, refused to be guided by the appointed law of their movements and each adopted a law of its own making. In a moment order would cease in the heavens, the appointed orbits would be dislocated and we would witness a crash and destruction of worlds that would involve us in universal ruin.

NATIONS SUBJECT TO A GOD-GIVEN LAW.

Turn now to the nations: What has actually taken place? Nations and peoples are also subject to a great law, a God-given law, the law of moral right and wrong. What gravitation is to the physical worlds around us, the moral law is to the nations of the earth. And just as God's hand is upon the law of gravitation to preserve the planets in their appointed orbits, so is God's hand upon the law of morality and religion to guide men in mutual love, sympathy, helpfulness and peace on earth. Take away the law of gravitation and you have a crash of worlds; take away the recognition of the moral law from the wills and hearts of men and eventually Armageddon rules the nations. Had not this revolt against morality and religion really happened in the great nations before the war?

Nation after nation abandoned the objective teaching of God in morality and religion. The leading Governments, if not the nations of Europe now at war, relying on their own individual thoughts and judgments, repudiated, some in the sixteenth century, some at a comparatively recent date, the outstanding laws of morality

and religion set up by God for the right guidance of human actions, and set out on the perilous hazard of guiding themselves independently of God. These Governments made man and his convenient judgments the center of the moral and religious universe. They made their own morals, their own religions, instead of obeying and being guided by the moral and religious principles made for them by God. Rulers and statesmen and sovereigns made themselves the law, though truth demands that unchangeable, independent law is the sovereign of all rulers and statesmen. What was the obvious outcome but a cataclysm of nations, the destruction of order, peace and justice, a crash of governments like what would happen among planetary worlds should they pursue the course of their respective orbits instead of submitting to the law of gravitation. Hence the Armageddon of modern history.

Peace, order, justice and liberty shall be restored to the nations only when they return and obey the laws that God decreed for the guidance of both nations and individuals, just as the law of gravitation is the guide to the orderly motion of the heavenly bodies, each in its appointed place and sphere. And such a return to law that is not man-made, but God-made, is a return to God, the only sure guarantee of peace and prosperity.

The Superstition of Divorce

GILBERT K. CHESTERTON.

From the London "New Witness."

I HAVE touched before now on a famous or infamous Royalist who suggested that the people should eat grass; an unfortunate remark perhaps for a Royalist to make; since the regimen is only recorded of a royal personage. But there was certainly a simplicity in the solution worthy of a sultan or even a savage chief; and it is this touch of autocratic innocence on which I have mainly insisted touching the social reform known as

divorce. I am primarily more concerned with the arbitrary method than with the anarchic result, very much as the old tyrant would turn any number of women into grass-widows. Anyhow, to vary the legendary symbolism, it never seems to occur to the king in this fairy tale that the gold crown on his own head is a less, and not a more, sacred and settled ornament than the gold ring on the woman's finger.

This change is being achieved by the summary and even secret government which we now suffer; and this would be the first point against it, even if it were really an emancipation; and it is only in form an emancipation. I will not anticipate the details of its defense, which can be offered by others, but I will here conclude for the present by roughly suggesting the practical defenses of divorce, as generally given just at present, under four heads. And I will only ask the reader to note that they all have one thing in common: the fact that each argument is also used for all that social reform which plain men are already calling slavery.

EXCEPTIONS ALTERING RULES.

First, it is very typical of the latest practical proposals that they are concerned with the case of those who are already separated, and the steps they must take to be divorced. There is a spirit penetrating all our society today by which the exception is allowed to alter the rule; the exile to deflect patriotism, the orphan to depose parenthood, and even the widow or, in this case as we have seen the grass-widow, to destroy the position of the wife. There is a sort of symbol of this tendency in that mysterious and unfortunate nomadic nation which has been allowed to alter so many things, from a crusade in Russia to a cottage in South Bucks. We have been told to treat the wandering Jew as a pilgrim, while we still treat the wandering Christian as a vagabond. And yet the latter is at least trying to get home, like Ulysses; whereas the former is, if anything, rather fleeing from home, like Cain. He who is detached, disgruntled, non-descript, indeterminate, is everywhere made the excuse for altering what is common, corporate, traditional and popular. And the alteration is always for the worse. The

mermaid never becomes more womanly, but only more fishy. The centaur never becomes more manly, but only more horsy. The Jew cannot really internationalize Christendom; he can only denationalize Christendom. The proletarian does not find it easy to become a small proprietor; he is finding it far easier to become a slave. So the unfortunate man, who cannot tolerate the woman he has chosen from all the women of the world, is not encouraged to return to her and tolerate her, but encouraged to choose another woman whom he may in due course refuse to tolerate. And in all these cases the argument is the same: that the man in the intermediate state is unhappy. Probably he is unhappy, since he is abnormal; but the point is that he is permitted to loosen the universal bond which has kept millions of others normal. Because he has himself got into a hole he is allowed to burrow in it like a rabbit and undermine a whole countryside.

THE EXAMPLE OF OTHER COUNTRIES.

Next we have, as we always have touching such crude experiments, an argument from the example of other countries, and especially of new countries. Thus the eugenists tell me solemnly that there have been very successful eugenic experiments in America. And they rigidly retain their solemnity, while refusing with many rebukes to believe in mine, when I tell them that one of the eugenic experiments in America is a chemical experiment, which consists of changing a black man into the allotropic form of white ashes. It is really an exceedingly eugenic experiment, since its chief object is to discourage an inter-racial mixture of blood which is not desired. But I do not like this American experiment, however American; and I trust and believe that it is not typically American at all. It represents, I conceive, only one element in the complexity of the great democracy, and goes along with other evil elements; so that I am not at all surprised that the same strange social sections, which permit a human being to be burned alive, also permit the exalted science of eugenics.

It is the same in the milder matter of liquor laws; and we are told that certain rather crude colonials have es-

established prohibition laws which they try to evade, just as we are told they have established divorce laws which they are now trying to repeal. For in this case of divorce, at least, the argument from distant precedents has recoiled crushingly upon itself. There is already an agitation for less divorce in America, even while there is an agitation for more divorce in England.

TO INCREASE THE POPULATION.

Again, when an argument is based on a need of population, it will be well if those supporting it realize where it may carry them. It is exceedingly doubtful whether population is one of the advantages of divorce; but there is no doubt that it is one of the advantages of polygamy. But the very word will teach us to look even beyond Germany for something yet more remote and repulsive. Mere population, along with a sort of polygamous anarchy, will not appear even as a practical ideal to anyone who considers, for instance, how consistently Europe has held the headship of the human race, in the face of the chaotic myriads of Asia. If population were the chief test of progress and efficiency, China would long ago have proved itself the most progressive and efficient State. De Quincey summed up the whole of that enormous situation in a sentence which is perhaps more impressive and even more appalling than all the perspectives of orient architecture and vistas of opium vision in the midst of which it comes: "Man is a weed in those regions."

Many Europeans, fearing for the garden of the world, have fancied that in some future fatality those weeds may spring up and choke it. But no Europeans have really wished that the flowers should become like the weeds. Even if it were true, therefore, that the loosening of the tie necessarily increased the population; even if this were not contradicted, as it is, by the facts of many countries, we should have strong historical grounds for not accepting the deduction. We should still be suspicious of the paradox that we may encourage large families by abolishing the family.

Lastly, I believe it is part of the defense of the new proposal that even its defenders have found its principle

a little too crude. I hear they have added provisions which modify the principle, and which seem to be in substance, first, that a man shall be made responsible for a money payment to the wife he deserts, and second, that the matter shall once again be submitted in some fashion to some magistrate. For my purpose here, it is enough to note that there is something of the unmistakable savor of the sociology we resist, in these two touching acts of faith, in a checque-book and in a lawyer. Most of the fashionable reformers of marriage are very respectable people, with some honorable exceptions; and nothing could fit more smoothly into the rather greasy groove of their respectability than the suggestion that treason is best treated with the damages, gentlemen, heavy damages, of Mr. Serjeant Buzfuz, or that tragedy is best treated by the spiritual arbitration of Mr. Nupkins.

One word should be added to this hasty sketch of the elements of the case. I have deliberately left out the loftiest aspect and argument, that which sees marriage as a Divine institution; and that for the logical reason that those who believe in this would not believe in divorces, and I am arguing with those who do not believe in divorce. I do not ask them to assume the worth of my creed or any creed; and I could wish they did not so often ask me to assume the worth of their worthless poisonous plutocratic modern society. But if it could be shown, as I think it can, that a long historical view and a patient political experience can at last accumulate solid scientific evidence of the vital need of such a vow, then I can conceive no more tremendous tribute than this, to any faith, which made a flaming affirmation from the darkest beginnings, of what the latest enlightenment can only slowly discover in the end.

Moving Pictures' Malign Influence

From the "Morning Leader."

The cinematograph has, generally speaking, missed its mission. A sustained effort to show us what is taking place the world over, to open before our eyes the panorama of human life, to introduce us to scenes we shall never see, places we shall never visit, ways of life we can only hope to read about but never know by sight; here was a noble mission for the living-picture screen. Then, there is the world of science, which can be drawn upon in endless variety, plant-life, bird-life and animal-life in many phases, the wonders disclosed by astronomy, the marvels unveiled by biology, the life history of a butterfly, the habits of wild animals, the customs of little-known tribes, the methods of savage warfare,—is there any limit to the possibilities of the screen, applied to the service of science and human knowledge? Would not these things instruct, amaze, impress, inform and delight thousands? Then, is the page of history incapable of being illustrated by the cinematograph? Are there not deathless moments in the history of England, of Ceylon, of India, waiting to be depicted on the living-picture screen, to the pleasure and instruction of hundreds? Yet with all this rich field of possibilities, what do we find? In the world of science, the film-taker prefers to show us how prehistoric man lived, loved and fought, his chief hope of success being to develop the possibilities of the suggestively nude. In the domain of history, he is fascinated by Lady Godiva's ride. By way of introducing an Eastern audience to European life, he takes us to the resorts of the demi-monde and the shadiest places in the Latin Quarter. He loves to serve cut-throats and vagabonds, and their women, in appropriate lack of costume, raw to our eyes. His stories of romantic adventure are spiced with melodrama and wild orgies. The modern comedy, coming to us with the most enthusiastic benedictions of the London press, is nauseous. It has but one appeal and that not a nice one. It skates on thin ice and loves to suggest what it dare

not declares. If we express our indignation at such things, we are assured that these things have had a run of two thousand, or it may be ten thousand, nights in London. If we cry out at a living-picture, we are told that it has been shown before the most critical audiences in London or New York.

The old humor has died away, the old wit is a memory, which but a few can recall; the old fun, bubbling and spontaneous, which made one laugh heartily without a trace of restraint, is banished from our midst. Instead, we have the smart and smutty story, the suggestive repartee, the coarse jibe, situations which are daring and dirty, problems which cannot appeal to a pure mind but fasten upon the weak and corruptly inclined. The old sanctions are relaxed, the old morality is scoffed at and made the subject of derisive comedy; the old standards of refined thought and delicate feeling are paraded before us, only to be made fun of. Vice is sanctified and wears an aureole. Women with no reputation become heroines, whose memory Bishops are made to treasure with respect and affection. Incidents which the decent playwright of old merely suggested in order to deplore, and left veiled out of sight, now become climatic of a whole drama and are drawn out to their fullest length, amidst shaded lights and infamously suggestive silence. And the most insolent thing about it all is that such things are served to us with cool confidence that our minds are certain to receive them with pleasure, that our tastes have been sufficiently depraved to enjoy them, and that our natures have been perverted to the point of finding something delectable in their contemplation.

Ozanam's Ideal of Social Work

A. J. RAHILLY, M. A.

From the "Irish Monthly"

The meeting of St. Ignatius and his first companions in the chapel of Montmartre, a meeting pregnant with momentous issues for the lives of millions, found an artist who has immortalized the birth of the Society of Jesus. There is another simple scene which took place also in Paris eighty-three years ago, the meeting of six undergraduates and a journalist, which was also destined to influence the lives of men and to found a Society. As yet this meeting has found no painter or poet to depict it, but it has continued to be re-enacted ever since in the innumerable weekly conferences of the Society of St. Vincent de Paul. No doubt, this wonderful growth was not at first foreseen by the founders, who even opposed any extension of the brotherhood of intimate friends just as the early Christians resented the intrusion of the Gentiles. But the germ of development was there, and the living ideal adapted itself to the changing external conditions. Nowhere perhaps are the initial ideals, the seed-thoughts of the founders, more important than in the Society of St. Vincent de Paul; for indeed we have little else whereon to build. The external rules are purposely weak and few and of outward display there is none. Without an ever-renewed ideal what have we? It is vital to us then to reconsider our ideals at times, to seek afresh for the inspiration and stimulus of our work. And where can we find it more surely than in the ideas of the first members and especially of Ozanam? Mere dates and figures and outward events signify but little, it is the spirit that quickens.

There was nothing revolutionary or original in the spirit which animated that little band of seven which formed the first of our Conferences. Eighteen hundred years before, the Apostles spoke thus to the infant Church:

It is not fitting that we should neglect God's word and be engaged in the distribution of food. Therefore, brethren, choose from among yourselves seven men of good repute, full of the Spirit and of wisdom. These we will appoint to undertake this duty, while we will devote ourselves to prayer and to the distribution of the word.

So these "seven men of good repute" were merely reviving that spirit of personal service which was characteristic of early Christianity. In the France of Ozanam's day men had come to think that personal service to the poor and suffering was the function of those who devoted themselves to "prayer and the distribution of the word," just as in our own days so many consider it to be the function of the State. Hence the action of Ozanam and his companions was primarily a protest against the overgrowth of impersonal vicarious service, an assertion that our personal obligation to serve Christ in his least brethren could be transferred neither to priests and nuns nor to State officials. The Society is today a living embodiment of this personal service, it exists to uphold the ideal of the Good Samaritan—the layman who, though engaged in his own business or profession, does not walk on the other side of the road to avoid the suffering and the outcasts, and who has energy and care as well as oil and wine to spare on fallen brothers. Men do not now so commonly "fall into the hands of robbers" in the public highway, but there are thousands robbed and stripped, sweated and starved, in tenement and slum, in dock and factory.

NOT MONEY BUT SELF

It is true that there has been an attempt to oust the Good Samaritan, by the institution and the forced contribution, whereby charity is turned on by a national or municipal tap. But it has proved a failure even from the standpoint of material ease; still less can it bring deeper happiness into the lives of the recipients. "How," asks Ozanam [*"Mélanges"* 1., 258], "how can families thus helped be moved by a benefit which has the accuracy and the impersonality of a police-measure? Did you ever see people moved to grateful tears by the regularity with which the water-posts open each morning and the streets light up each evening?" Such statistical help, divorced

from love and from individuality, cold as clockwork and emotionless as a machine, such relief was not, in Ozanam's eyes, an adequate expression of Christian charity. In contrast with this assistance which humiliates and degrades the receiver, he pictures his ideal of service, of the help which honors and ennobles him who gives and him who takes [*"Mélanges"* i., 257]:

Help honors a man when it treats him from above, when it occupies itself primarily with his soul, with his religious, moral and political education, with all that liberates him from his passions and from a part of his needs, with all that makes him free and with all that can make him great. Help honors when to the bread which feeds it joins the visit which consoles, the advice which enlightens, the handshake which restores lost courage; when it treats the poor with respect, not only as an equal, but as a superior, since he is suffering what we perhaps may not, since he is among us as God's envoy to test our justice and charity and to save us by our works. Then help becomes honorable because it can become mutual, because everyone who today gives advice or consolation may himself need it tomorrow, because the hand you clasp will clasp your own in its turn, because this poor family which you have loved will love you and it will have more than requited you when this old man, this good mother, these little children, have prayed for you.

We see from this that the emphasis is on the moral aid rather than on the material assistance. What Ozanam values is not so much the gift of money as the gift of oneself, our life rather than our mites. It is useful to remind ourselves that during its first year of existence the Society spent only £56 in relief of the poor. But this is no measure of the good achieved. Ozanam's first case was one which involved legal counsel for a woman and advice and interest in her children much more than mere doles. Within a year of starting we find the members teaching young workmen to read and write, seeking permission to instruct the inmates of a reformatory, distributing books and clothes and images, taking part in a religious procession, forming a deputation to obtain apologetic lectures for university students. And when Ozanam himself started a Conference at Lyons we find that the principal work is a kind of club for soldiers, to which a lending library and a school were soon attached; we hear also of a dispensary being opened by the Society, in which not only medical advice and remedies were

distributed but also friendly guidance and interest were given to the poor by the doctor-members. Clearly nothing in the way of gratuitous personal service came amiss, and most of this service could not be valued at all in pounds, shillings and pence. Of charity in the narrow monetary sense there was very little; of unstinted and loving service there was much. This was why Ozanam attributed a very important social influence to the work of the Society of St. Vincent de Paul: the promotion of social peace and harmony.

Our Conferences regard it as their duty to lend their beneficent aid to the solution of the greatest and most important of problems: to extinguish the misunderstanding and resentment of the poor against the rich, to prevent society from being divided into those who have and those who have not [*"Mélanges"* ii., 66].

Such then was the initial ideal of the Society of St. Vincent de Paul: a charity expressing itself in deeds which involve not only expense but self-sacrifice and devotion. Are we then to conclude that the Society is merely a philanthropic institution, a humanitarian organization? By no means. The circumstances under which the Society arose show clearly that philanthropy was not the dominant motive. Ozanam himself, shortly before his death, gave so clear an account of the matter that it is best to cite his own words:

You see before you one of the eight students who twenty years ago, in May, 1833, first gathered together under the protection of St. Vincent de Paul, in the capital of France. At that time a countless number of heterodox philosophical principles were stirring around us, and we felt the desire and the need of preserving our faith amid the attacks which were made on it by the different schools of false science. Some of our young friends were materialists, others were followers of Saint-Simon or Fourier, others were Deists. When we Catholics tried to remind these unhappy youths of the wonders of Christianity, they all used to say: "You are right if you talk of the past; Christianity has done prodigies, but today it is dead. And indeed you yourselves who boast of being Catholics, what are you doing? Where are the works which show you to be such and which can win respect for your creed?" And we felt that in this reproof there was only too much truth, for we were doing nothing. It was then that we said to ourselves: Well, let us get to work, let us do something in keeping with our faith. But what are we to do? What can we do to be true Catholics save occupy ourselves in what pleases God? So let us help our neighbor as did Jesus Christ, and let us place our faith under the shelter of charity.

Our principal object was not to help the poor. No, this was only a means. Our aim was to keep ourselves pure in the Catholic Faith and to spread it among others by means of charity. We also wished thus to forestall anyone who would, in the Psalmist's words, ask us: "*Ubi est Deus eorum?*" There was then little religion in Paris; the more timid youths were ashamed to go to church, because they would be pointed out and spoken of as place-hunters. But it is not so today; thank God, it can be said the cleverest and best educated young men are also the most religious. To this result I believe our Society has in part contributed and has thus glorified God in its works. . . .

When the first members of the Society had ascended the stairs of the poor, given bread to the weeping family, sent the neglected children to school, when it was recognized that they were the true friends of the people, then they found among outsiders not only toleration but favor and respect. And indeed to this age, otherwise so corrupt, we cannot deny this praise, that it honors and respects those who devote themselves to improve the lot of the people and to lighten the burden which weighs down the sorrowful sons of Adam [*"Mélanges"* ii., 38, 40, 42, 60].

NOT CHARITY BUT FAITH

From this interesting narrative it appears that the object of the first Conference was not charity but faith. To preserve their faith, to practise it, to spread it, this was the triple aim of the first founders of the Society. And for us their successors there is a marvelous relevancy in their views. At first sight it seems curious to fancy that charitable work is a remedy for temptations against the Faith. And yet was it not the view of Christ himself who constituted love for one another the badge of discipleship? And did not the Apostle tell us that unless we love the brother whom we see we cannot love God whom we see not? It is mere delusion to fancy that faith or interest in the supernatural is lost suddenly by the reading of a book or the presentation of an objection or such like. Faith rarely if ever dies such a violent death, it perishes rather by a slow process of atrophy. "Disbelief crept over me at a very slow rate," confessed Darwin, "but was at last complete. The rate was so slow that I felt no distress." Huxley says distinctly that his want of faith was not due to any concrete facts or special difficulties but simply and solely because, steeped as he was in science all day, the impersonal and mechanical aspect of nature had so engrossed him as to destroy living belief in a personal God. Many more

examples might be adduced to show that the spiritual sight called faith is lost not only by acquiring some moral disease but also by simply living always in the dark. And this applies to weakening as well as to total loss of faith. Take the case of a medical student or of a busy professional man. Such a one has to devote most of his time and energy to material, scientific and even sordid aspects of life. It is little wonder that faith grows colder and weaker in a man thus isolated from the spiritual realities of life. What is the remedy of Ozanam? To exercise unselfishness, to learn to understand and to soothe the sufferings of the poor and the lowly, to study the moral and social as well as the intellectual and material problems of existence: in a word, to join the Society of St. Vincent de Paul.

As Ozanam himself pointed out, the work of the Society reacts not only on the members themselves but on the public at large. The greatest argument in favor of religion is, when all is said and done, the existence of men who live up to its ideals. The most impressive sermon is a fervent layman, one who, amid all the anxieties and responsibilities of life, devotes time and thought to serving Christ in the poor and suffering. I have already read Ozanam's testimony to the good done in Paris by such example even in his own short lifetime. Let me add a similar testimony to the beneficial effect of the Society in Dublin. At a general meeting in 1874, Dr. Lynch, Bishop of Kildare and Leighlin, stated that "When he was a boy in Dublin, it was a matter of surprise to see any gentleman going to the Sacraments; and later still he had learned from one of his reverend brethren who was doing temporary duty in a certain parish, that during an entire winter he had hardly administered Holy Communion to any man." The Bishop added that in his opinion: "The Society had mainly contributed to render religion not only practical but popular, and this he believed was one of the most happy effects of its establishment." [*Memoir of Dr. Woodlock*," p. 5.]

FAITH UNDER CHARITY'S PROTECTION.

But thus to regard charity as a means of preserving and propagating the Faith may well seem a depreciation

and distortion of the great virtue of brotherly love. It appears a little inhuman to look on the sufferings of others merely as the whetstone of our own faith. This, however, is not the meaning of Ozanam and his companions when they said: "Let us place our faith under the protection of charity." Our love for the poor is not to be a mere sham or pretence, it is to be just as real as our faith in Christ. But it must be based and built on faith, it must aim higher than material amelioration of the lot of the poor, it must foster the appreciation and recognition of the spiritual life both in ourselves and in those whom we help. We are not to regard ourselves as the benefactors of the poor, but rather as their beneficiaries, as the recipients of privileges and graces at their hands. Faith teaches us that we are to continue the work for which Christ was "not sent;" Our Saviour prolongs His life into the life of every Christian worker and identifies Himself with every succorer and helper. Faith teaches us something still more wondrous and gracious. God has appointed the poor, the helpless, nay even the very jail-bird, as His representative; Christ has prolonged His passion into the pain of every Christian sufferer, He has identified Himself with every indigent and pain-stricken person. This is the charity of the Society of St. Vincent de Paul, a love based on Christ's omnipresent personality and consequent on His post-incarnation dwelling in every heart of man. It is not so much charity subservient to faith; it is charity transfused and transformed by faith.

The faith which thus ennobles and interpenetrates our charity is to be an enlightened faith. It is mere delusion or bigotry to fancy that a man of faith is an emotional simpleton and that charity, Christlike love of our fellow-men, is synonymous with thoughtless generosity or, worse still, with indiscriminate alms-giving. We in Ireland, owing to the blighting of our education and the fettering of our free development, are especially liable to allow our good emotions to luxuriate without training or pruning. To hear some good people talk of "charity" and "the poor" and "the Vincentian spirit," one would fancy that the path of social progress in Ire-

land was as straight and simple as the road from Jerusalem to Jericho. In this country, let us say it frankly, we have plenty of raw material—patriotism, public spirit, philanthropy, social zeal—but, as a rule, it is woefully untaught and untutored. The energy in a tin of petrol may be used to propel a motor-car up a mountain, but it may also be employed to blow the car sky-high. Virtue, too, is so much energy needing skilled direction or guidance; it may be wasted explosively in transient, intense activity, or on the other hand, it may be used slowly but surely to further social and civic improvement.

OZANAM A MAN OF IDEAS.

The common impression that Ozanam was a man of action rather than of ideas in matters social and economic, is utterly false. Not only he but all the original members of the Society of St. Vincent de Paul were men of study and thought, men who reflected deeply on the social problems of their time. Ozanam, in particular, in spite of his premature death, wrote on almost every topic of social importance. At the start of the Society, while yet a student, he helped its funds by writing social articles. And this was not his first entry into social literature, for while he was only a schoolboy of eighteen, he wrote a remarkable pamphlet on "The Doctrine of Saint-Simon." Eight years later in his brief course of lectures on "Commercial Law" at Lyons, he showed an astonishing grasp of the whole social problem; and furthermore many of the views he there enunciated were afterwards taken up and advocated by Bishop von Ketteler and Pope Leo XIII. His works on German civilization and Dante allows us to realize the gigantic proportions of the apologetic defense of the Church's social influence which he had planned but was not spared to execute. Amid the many articles and appeals which he published in the *New Era* during 1848-1849, there is a long essay on "The Origin of Socialism" which is full of suggestive thought and erudition. Such was the man who founded the Society of St. Vincent de Paul. His life is a concrete refutation of those people who picture the typical exemplary member of the Society as one who refuses to meddle in social study and who abhors the very sugges-

tion of charity organization or cooperation. Perhaps the most depressing evidence of this attitude of mind is the simple fact that not a single one of Ozanam's social writings has ever been translated into English.

No doubt, Ozanam was no mere bookish doctrinaire. He abhorred that type of Fabianist bureaucrat now so prevalent, with his mechanical appetite for statistics and his cast-iron schemes for registering, inspecting and relieving the working-classes. Ozanam saw that without love, without the incommunicable human touch, without Divine sympathy, all our little systems are futile and degrading. He distrusted the social reformer who had not personally learned to know and love his fellow-beings in their slums and tenements and hospitals. And would that his lesson had been learned by faddists and reformers!

Doubtless, it is not enough to relieve the poor from day to day. We must put our hands to the root of the evil and by wise reforms lessen the causes of public misery. But we profess our belief that the science of social reform is learnt less in books and in the assemblies than in visiting the tenements of the poor, sitting at his bedside, feeling the very cold he feels, finding out in friendly intercourse the secret of his desolate heart. When one has thus filled this ministry, not for a few months but for long years; when one has thus studied the poor in his home, at school, in hospital, not only in one town but in several, and in the country and in all conditions wherein God has placed him, then one begins to realize the elements of this formidable problem of poverty; then one has the right to propose serious measures, which instead of dismaying society will be its consolation and its hope. [*Ozanam: Livre du Centenaire*, p. 141.]

FIRST-HAND EXPERIENCE NECESSARY.

Ozanam, of course, is here rather exaggerating the length of practical ministry necessary for one who would theorize and generalize on social ills; even his own career would stand condemned were this test literally applied. But he is thus emphatically proclaiming his belief, to which he gave a life-long allegiance, that in charity as in faith first-hand personal experience is the primary requisite. To some men religion is something put on once a week like their Sunday clothes, having no relation or purpose in their real working life. And to many people—even to charitable workers, guardians or councilors—social problems are unreal and unfelt, they exist on

paper and in words, outside the world of direct experience. Their charity is confined to subscriptions or their social zeal expends itself in wrangles and debates. And all around them lies the world of struggling, starving men and women. How many there are who know right well Merrion Square in Dublin or Patrick Street in Cork, who have never for a moment felt tempted to explore the fetid slums and squalid bylanes only a few yards off! It is to such a desiccated, dehumanized type of mind that Ozanam makes appeal when he pleads for direct, immediate, loving knowledge and service.

Furthermore he appeals to young students, men and women on the threshold of life who feel all its baffling complexity and are apt to be discouraged and bewildered. Such a one asks himself, What can any one obscure individual do? What avail one's puny efforts to decant in spoonfuls the ocean of human misery? And to such souls, paralyzed by their very ideals and set back by their own sensitive generosity, Ozanam would reply: Vague commiseration is useless, generalized sympathy is of no use to concrete men and women. Begin somewhere, do your own little share of personal work, which no one else can do and for which if undone, the world will be the poorer and sadder. If everyone did this, there would soon be a solution for our ills. In this strain he wrote to a friend:

We are too young to take an active part in the social struggle. Shall we then remain inert in the midst of a world which is suffering and groaning? No. A preparatory way is open to us. Before doing public good we can try to do good to a few: before regenerating France, we can relieve some of its poor. So I would like all the young people with head and heart to unite for some charitable work and to form throughout the country a vast generous association for the relief of the people. [*"Lettres"* i. 126.]

Towards the end of his life Ozanam recounted a story of his encounter with an enthusiastic young Socialist who, in the large effusiveness of his idealism, ridiculed the petty tinkering of the projected Society of St. Vincent de Paul.

I remember [said Ozanam] that in the beginning one of my friends, misled for a while by the [Socialist] theories of Saint-Simon, said pityingly to me: "What is it you hope to do? Eight

poor young fellows claiming to help the miseries which multiply in a city like Paris! And even if you became more numerous, you would not effect very much. We, on the contrary, are working out ideas and a system which will reform the world by uprooting misery for ever. We will in an instant do for mankind what you cannot accomplish in centuries." You know, gentlemen, what has been the outcome of the theories which deluded my poor friend. And we whom he pitied, instead of being eight, in Paris alone we are 2,000 and we visit 5,000 families, i. e., about 20,000 individuals, or a quarter of the poor within the walls of that immense city. [*Mélanges* ii., 41.]

Thus spoke Ozanam in 1853; were he alive today he could speak still more emphatically. But this insistence on personal service must not delude us into thinking that democratic ideals are useless or thoughtful study unnecessary. That would be to distort and mutilate Ozanam's view. He was ever, by voice and pen, as well as in action, proclaiming his belief in real democracy and an uplifted labor. "I have believed," he wrote in 1848, "I still believe in the possibility of Christian democracy; indeed in politics I believe in nothing else." And again six months later: "What I know of history leads me to believe that democracy is the natural term of political progress and that God is leading the world to it." In his political views he had nothing of the narrowness of party and his belief in progress saved him from that impossible pedantry of worshipping a dead past which deluded many of his Catholic compatriots. Quite early in life, July 21, 1834, he wrote:

I would like the annihilation of the political spirit for the gain of the social spirit. Undoubtedly I have for the old royalism all the respect due to a glorious veteran; but I will not lean on it, for with its wooden leg it cannot keep in step with the new generations. I do not deny, I do not reject any governmental combination; but I accept them all only as an instrument for making men happy and better.

OZANAM'S CHRISTIAN DEMOCRACY.

He never wavered from this tolerant humanity; though, as he advanced in years and knowledge, his sympathy with the down-trodden became more vocal and emphatic. In a letter of February 22, 1848, he wrote to a friend: "Let us occupy ourselves with the people which has too many needs and not enough rights, which with reason claims a more complete share in public affairs and pro-

tection for labor and against destitution, which indeed has bad leaders but only for lack of good ones."

This too was the advice which he gave to his brother (Abbé Ozanam) who was a priest in Lille. He wrote to him on April 21, 1848:

Occupy yourself always as much with servants as with masters and with workingmen as with the rich. This is henceforth the only way of salvation for the Church of France. The priests must give up their little middle-class parishes, select flocks in the midst of an immense population which they do not know. They must occupy themselves not only with the indigent but with this poor class which does not ask for alms.

With a holy zeal he did not shrink from giving public expression to the advice which he gave in private to his brother. In an article published in September, 1848, he thus addressed the clergy of France:

French priests, do not be offended at the liberty of a layman's voice appealing to your zeal as citizens. . . . You can justly claim that you love the poor of your parishes, that you charitably welcome the indigent person who knocks at your door, that you do not delay if he calls you to his bedside. But the time has come for you to occupy yourselves more with these other poor who do not beg, who ordinarily live by their work, who will never so possess the right to work and assistance that they will not need help, advice and consolation. The time has come for you to go and seek those who do not call you, those who, relegated to ill-famed quarters, have perhaps never known church or priest or the sweet name of Christ. Do not ask how they will receive you; or rather ask those who have visited them and ventured to speak to them of God; they did not find them more insensible than other men to a good word and to good actions. If you fear your timidity, your inexperience and the insufficiency of your resources, form an association. . . . Do not be frightened when the evil rich, displeased at your discourses, will treat you as Socialists (communists) just as St. Bernard was treated as a mad fanatic. [*Mélanges*" i. 238f.]

Anyone conversant with the history of the Church in France must admit the appositeness of Ozanam's appeal; and no priest could be justly offended at this sincere and respectful advice.

To those who fancy that Ozanam's ideals began and perhaps ended in almsgiving it may be a surprise to learn his very strong views on the spiritual and temporal rights of the workers and his emphatic assertion that no amount of charity could supersede the claims of justice. In many

of these respects he was a real pioneer. See, for instance, how advanced for his time—and indeed for ours—were his views on popular education.

Let us not think that we have done our duty towards the people if we have taught them to read, to write and to add; even as things are, our insufficient schools repel half the children. . . . When the worker's son has spent three years in the best of Christian schools, we do not regard his education as completed. We would like to accompany him with discerning help during his apprenticeship, to open for him adult schools every evening and every Sunday, and to start in Paris art and technical schools and popular Sorbonnes where the son of a mechanic, a dyer or a printer, just as well as the son of a doctor or lawyer, might find the benefit of a higher education, the pleasures of intelligence and the joy of admiration. [*Mélanges* i., 252f.]

These inspiring words show us how many-sided was Ozanam's social sympathy and how far removed he was from the belief that doles of food are a universal panacea. Still more inspiring and original were his views on the right of the worker to a living wage, wherein he anticipated by seven or eight years the celebrated sermons of Ketteler in the Cathedral of Mainz. And these views, be it noted, were advanced by a young professor of thirty years in his inaugural course of commercial law at Lyons (1840). The absolute conditions of a "natural rate of wages" are, he tells us [*Mélanges* ii. 508, 511f.]: (1) recompense for the worker's meritorious will, (2) remuneration for the acquirement of skill, apprenticeship and education. (3) a return for his energy and vital expenditure, sufficient to provide a reserve fund and pension. "Exploitation," says Ozanam [*Ibid.* p. 513], "is the utilization of an instrument, a natural force or raw material. There is exploitation when the employer considers the worker not as an associate or helper, but as an instrument from which as much service as possible must be derived at the least possible price. But the exploitation of man by man is slavery. The worker-machine is merely a part of the capital as the slave of the ancients, his service is servitude." Bold words of a young professor to a large middle-class and commercial audience! I have space here only just to hint at the views and proposals of Ozanam, for my object is rather to show that he *had* views and convictions than to develop their

details. Here is a brief summary of the remedies he proposed [*Ibid.* p. 514f.] :

(1) Public Charity ought to intervene in crises. But Charity is the Samaritan who pours oil on the wounds of the traveler who has been attacked. It is the task of Justice to anticipate the attacks. (2) Public instruction (moralization) by a deeper knowledge (commercial, industrial, economic) will succeed in a clearer foresight of the possibilities of consumption, the means of production, the measures of distribution. (3) A more impartial reconciliation of the interests of the capitalist (*entrepreneur*) and the worker.

These words, let us not forget, were spoken nearly eighty years ago by the founder of the Society of St. Vincent de Paul.

OZANAM'S IDEAL OF SOCIAL ACTIVITY.

Ozanam's ideal of social activity is sufficiently evidenced by his own life and writings. But it is of great practical importance to show that this ideal is not of mere literary or biographical interest, that it is enshrined and embodied in the great Society of St. Vincent de Paul of which he was the chief founder. I will therefore briefly examine the ideals which find expression in the early history of the Society and in its Manual.

The introduction to the General Rules, written in December, 1835, thus enumerates the objects of the new Society [*Manual* p. 21] :

(1) To maintain its members by mutual example in the practice of a Christian life. (2) To visit the poor at their dwellings, to carry them succor in kind, also to afford them religious consolations. . . . (3) To apply ourselves, according to our capabilities and the time which we can spare, to the elementary and Christian instruction of poor children. . . . (4) To distribute moral and religious books. (5) To be willing to undertake any other sort of charitable work to which our resources may be adequate, and which will not thwart the chief end of the Society, and for which it may demand our cooperation upon the proposal of its leaders.

I have already dwelt on the first of these objects. The Society is intended not only to help the poor and suffering, but especially to rescue professional and middle-class Catholics from a life of selfish apathy. It is the members themselves, rather than their "cases," who are the greatest beneficiaries. As a circular letter of 1844 points out, the Society "was begun by a few young men and for young

men," especially for university students and aspirants to the professions. At that date M. Bailly, the President, could still declare that the Society consisted "principally of young men," and he urged that "the young men must be set forward among us, they must appear in the first rank." "We shall ask," he says, "if those of our Conferences which are managed by quite young men have always been the least in fervor and wisdom?" [*Ibid.* p. 263.] Yet seven years later the President (M. Baudon) had to acknowledge the "general complaint that our Conferences, founded on behalf of youth and intended to keep it by charity under the mild influence of religion, reckon few or no young men." [*Ibid.* p. 377.] I have more than once heard a similar complaint made in Ireland, where the young members are neither too numerous nor too much "in the first rank."

PERSONAL SERVICE OF THE POOR.

The second object of the Society is personal service of the poor. This service must not be restricted to material succor. "That member of St. Vincent de Paul," wrote M. Gossin in 1847 [*Ibid.* p. 336], "who considers himself only as a bearer of bread to a poor family, understands neither charity nor the Society nor the poor. The Society has never been and never will be an association of porters." It is important to emphasize this point nowadays; the volume of material and pecuniary help distributed has grown enormously, and there is a danger of undervaluing the far more vital mission of personal service and friendship."

No doubt, such temporal help is necessary, especially when it is conveyed to worthy recipients without any offensive suggestion of "pauper relief," when the "charity" does not imply any condonation of the unjust social system which condemns our brothers and sisters to degradation and want. But mere relief is no remedy for poverty *as an institution*; it simply keeps it alive. Moreover, it may do positive harm; for instance, if it enables sweating employers to lower the wages of those partly supported by relief. Certainly, whatever way we view it, the Society of St. Vincent de Paul is not a relieving institution. It is primarily a religious fellowship for

enabling Catholics, especially young men, to love and befriend those who are suffering and friendless. It is an organization for producing more understanding, more sympathy, more love, more happiness among those who (in theory) profess to be brothers in Christ. There is no vague or uncertain theorizing about all this; it is not some fresh fad for solving the social problem. If we are to progress at all out of the present welter of jarring schemes and wrangling classes, we shall need a vastly greater fund of Christlike humanity and love than we have at present. The expert sociologist or the utopian Socialist may be wrong or may be partly right; the path of reform is treacherous and unsure. But of one thing we may be quite certain: the man who sees the Christ in man, the individual, be he ever so obscure, who increases the world's treasury of love and service, cannot be wrong.

We read in the Gospel that Our Lord sat one day in the colonnade of the great temple at Jerusalem, as He will one day sit in judgment upon us. And that day He passed a verdict which has its interest for us too. There passed near Him the wealthy Jews ostentatiously throwing their gold into the temple-chests. A poor widow also crept up to put in two perutahs—two little coins worth less than half a farthing. How insignificant was the contribution when measured by the arithmetic of earth! "In truth I tell you," said Christ, "that this poor widow has thrown in more than all others. For everyone else contributed to the offerings out of what he could well spare, while she in her need has thrown in all she had to live upon." He said nothing to her; they never met; she was all unconscious of the encomium of Jesus. And today, too, could we fathom the judgments of God, perchance we should see that it is not the rich alms-givers and charitable cheque-writers who give most, but the humble unheard-of workers whose mites, unheeded by the world's bankers, are made precious in the sight of God by the subtle alchemy of self-sacrifice, unselfishness and love.

We have often noticed [says M. Lallier in the *Manual*, page 231] that poor people are easily affected by marks of politeness, and we do not neglect this means of gaining their confidence. Taking off one's hat when one enters their dwelling, produces a favorable impression upon them. They are grati-

fied when we accept the chair they offer; they are delighted if we seem to take some interest in the picture of their miseries and the recital of petty household annoyances. By such slight attentions, which cost nothing, a stronger impression is produced; their confidence and affection are sooner gained than by assistance however plentiful. One is no longer considered by them as a kind of public officer, belonging to some board of assistance and calling every week to deal out regular supplies, but rather as a friend and adviser to be applied to in the hard and painful emergencies of life.

Listen to M. Bailly, first President-General, faithful inspirer and exponent of Ozanam. This is what he wrote in 1841 [*Ibid.* page 249]:

Let us courageously enter the foul dwellings which poverty is too often compelled to live in. But it is not enough to enter them. Let us sit on the half-broken chair which is offered us; let us converse with the poor. Confidence will thus be gained and we shall become acquainted with their sufferings, their wishes, maybe with their vices themselves. We shall know what advice we ought to offer; we shall cause the children to be sent to schools, to good schools; we shall save them from vagrancy by apprenticing them to some trade. . . . Ah! what a comfort for a young man to be able during his whole life to turn his looks to a family that he has thus assisted, raised from misery, and perhaps rescued from the thralldom of vice!

PERSONAL AND INTENSIVE WORK.

It is thus quite clear that the method of Ozanam and of the society he started is personal and intensive rather than statistical and extensive. There is nothing of the institution about it, it eschews the lifeless routine of official bureaucracy, it measures its results not by figures of money spent but by the creation of love and kindness recorded in the book of life. It is not, of course, to be inferred that this noble ideal of charity implies some special dispensation from thought and care and study. On the contrary, anyone can without ideals or training distribute doles; and it would not be difficult for this purpose to set up machinery similar to our outdoor relief system. What is difficult is to enter into the minds of wage-earners, to see their problems as they themselves see them, to encourage them to appreciate Christian ideals in such uncongenial surroundings, to help them effectively in their struggles. This is a task which requires the whole man, not merely his hand or his cheque-book. This is

an ideal which cannot be secured merely by casting out of our superfluous mental and physical abundance into God's offertories, the poor, but rather by casting in all the living that we have, our whole-hearted devotion.

Social progress is the sure fruit of such patient service and investigation. "Is it not plain," asked the President-General, M. Gossin, in 1845, "is it not plain that after such a complete study of the moral and material condition of a family, Catholic charity will, with its genial breath, give birth to all the good works that are required to remedy the evils before its eyes?" [Manual, page 307.] By thus building on an intimate knowledge of the poor and a genuine sympathy born of experience, we are saved from the danger of devising impracticable remedies based on unreal conditions. This does not mean that no remedies are to be devised and no reforms are to be advocated; nor does it imply that the solution of urgent social problems is no concern of a member of the Society of St. Vincent de Paul. Why, even the very poor whom we visit think and read much on the social disabilities of their class. It would indeed be strange if their helpers and friends gave no thought to such subjects and had to inhibit all ideas suggested by their first-hand acquaintance with the realities of destitution, sweating, bad housing, intemperance and the like. It is humanly impossible—and even if it were possible, it would be undesirable—to go on from week to week alleviating immediate cases of poverty, probing its causes and noting the growing dissatisfaction of the down-trodden, without seeking for possibilities of justice and reform. Those who seek to confine the members of the Society to deeds and practice, forget that the deeds in question are not mechanical and exterior but deeply personal and thought-provoking; they overlook the fact that practice may not only spring from theory but itself generates new theories and ideals. Of this the very history of the Society is a proof. As M. Gossin put it [Manual, p. 330]:

The proper character of the Society of St. Vincent de Paul is, not to seek solutions for several great problems which relate to the very existence of social order and do in our days occupy the most eminent minds; its office is the practice of charity—which is very far from excluding the research of

the material and moral means of rendering the condition of the poor more tolerable. How many ingenious things have already been invented by our brothers—the holy family, the savings bank, the rent fund, the books lent out, the patronage of apprentices and schoolboys, etc., etc.

To which we may add that it is a little premature to suppose that the ingenuity of our brothers has been exhausted. New needs will evolve new remedies, and further "research" will lead to fresh activities. The arm of the Lord is not shortened.

The necessity for study and thought is made still clearer by considering the nature of the charity which is practised. As I have just shown, the principal help consists in intercourse, advice and guidance. In France the workman and his family will often be found to be unbelievers or at least to have abandoned the practice of religion. He will probably have read Buechner, Haeckel, Marx, Lafargue, Sorel. Is it really credible that a green college youth or a comfortable conservative butter merchant will help such a workman to renew his faith in Christ and His Church? Surely not, unless the visitor has himself studied the Catholic faith and social gospel. . . .

Preventive Charity

MONSIGNOR TISSIER, BISHOP OF CHALONS.

*Portion of an Address Delivered at the General Meeting
of St. Vincent de Paul Conferences of Paris,
December 9, 1917.*

HOW is it, gentlemen, that so many generous efforts on the part of Catholics do not end successfully—unwearying efforts of zeal, praiseworthy attempts, and an apostolate, collective and personal, which ought seemingly to change the face of the world, and which instead remain obstinately sterile? However beautiful and persevering they may be, they bear in themselves a cause which is preliminary to their ruin. What is it? Is it that their light arrives too late. We are annihilated socially because our incomparable doctrines and charities too often do but follow an evil already inveterate, and pursue it. They reach as remedies only souls and bodies wounded by life: good and efficacious remedies, no doubt which have all the curative virtues, but which remain ineffective because they are only applied for the most part to what is already a completed ruin. What can the most splendid mid-day sun do for a moral cancer of the morning, I mean of early youth, or to a material decay which preceded the dawn! It does not purify them with its backward rays; on the contrary, it exasperates them, or even promotes them. Thus, for the most part, for intellectual or physical distresses—I am speaking figuratively—we only open hospitals where wounds are dressed, instead of maintaining schools which error and disease cannot enter. It is the weakness of our charity not to be prompt enough, I mean sufficiently up to time, set in motion only as it is when the crisis of the acute malady calls on our compassion.

CATHOLIC THERAPEUTICS.

I am opening out to you, gentlemen, with all the more liberty, this old method of Catholic therapeutics, because you undertook and effected the reform judiciously in your Conferences from a sense of warning of its urgent necessity, and without betraying any of your primary aims. But behind you there are still dilatory people whom I

would like to draw into your Society by encouraging and congratulating you publicly. Today, people must understand that they deceive themselves with vain hopes of a Christian restoration if they busy themselves with ignorance, error; or suffering only when the mortal ravages of these have stalked through the length and breadth of the whole social body. In some countries where faith is weak, a priest is sent for to give the Last Sacraments, when the sick person is near his last breath, so that he may pass away peacefully. A certain charity, which is otherwise magnificent in its disinterestedness, resembles these extremists. Let us be on our guard against appearing to the unfortunate sufferers and to the erring as persons who are not over hurried, as if we were sure of the sensational miracle of our intervention, and as if we only cared about making our poor die well, instead of making them live well.

If you say I am gloomy in thus expressing myself, the picture of a belated apostolic method having in you, I repeat, bright exceptions which should be made the universal rule, you will agree with me at least that our charity is still too simultaneous and concomitant in relation to evil to treat it effectively. In morals, it is not as in surgery, where one must wait for the wound before treating it. The war, in multiplying wounds of all sorts, has been a great school for practitioners. Some have acquired an almost creative mastery in them. But, in imitating these in the intellectual order, we are condemned to be very often only impotent witnesses of the evil infused into the soul through a thousand mysterious channels so that there is a risk that the most searching light may no longer be able to reach it. There is not yet, in the order of ideas, any sovereign system of radiography to reveal positively the exact spot in the mind or the heart from which the concealed error, working at leisure in the depths, will at length overthrow the soul, and, reacting, will bring to bear on the body, the companion and prison of the soul, attacks which will shatter it completely. It is not enough when dealing with the poor and the laboring classes, your clients, gentlemen, to cool fevers of desire or of revolt, to keep aseptic, by means of your care, wounds already inflicted, to find in your heart tender and touching words

of consolation, and, in your generously opened purse, coins enough to purchase elixirs which soothe and tonics which, indeed, prolong the disease. In that we have at all times excelled, and there we are more than fraternal, we show ourselves divine in tenderness. No charitable institution has found in imitating us a heart like ours, a character of love which approaches ours, dwellings more hospitable to misfortune, hands more gentle or chaste in pouring in the oil and balm of salvation, lips burning more ardently to revive the grief-stricken or bolder in refuting the blasphemies of those who suffer. The day after the celebration here of the third centenary of the incomparable Daughters of Charity, and the evening of the closing of a retreat at which we were all confirmed in the purest principles of Christian redemption, is the time to extol aloud, amid so many deeds of egoism which the sanguinary heroisms of the war have not destroyed, the triumphs of our works, their victorious acts of delicate care and the influences which they have acquired.

TIMELY PREVENTION.

And yet, without losing sight of these and while wishing them long life, I will allow myself to express one regret: it is that all works of charity, so praiseworthy in their enthusiasm in following and keeping pace with evil, are not more preventive in their nature; that our light and our tenderness, so skilful in treating wrongs, do not guard better the portals to bodies and souls so as to protect them and keep them sound. Has not the great war painfully taught us, at the cost of blood, how vastly more difficult it is to retake lost ground, foot by foot, than to defend it from invasion . . . on condition of being ready and prepared for invasion a long time in advance? But, Frenchmen and Catholics, we always seem to be the servants of the pressing hour, instead of being beforehand with it; and, occupied as we are in relieving the generation which has fallen in the trial, do we think enough of training that which is growing up? It is a subject of praise and worthy of us, certainly, we cannot too often repeat it, to help the old, bowed down with age, ignorance and sins, to die a good death in the light and peace of God. It is a matter of supreme interest, undoubtedly, to

save in their mature years life's vanquished ones who are staggering on the edge of an abyss: those vanquished by error, by ill-doing, by hereditary evils, by numberless vices in which unconsciousness joins hands with misfortune. But societies are not restored with salvage of mature age, any more than trees gnarled by fierce tempests can grow into magnificent and fruitful forests. We must remember this. All honor be to you, gentlemen, who for many years have so well understood and practised this in admirable works for the benefit of the young! I ask myself, nevertheless, after having paid you just homage, whether our French charity, in its entirety, is everywhere cognizant enough of this fact, and whether—even at the risk of being obliged occasionally to leave in distress a few cases of already irreparable misfortune, through not being able to suffice for everything—it would not be of greater advantage, to the future good of religion and the country if it were to throw itself as you do, with all its united resources, before the young men who arrive safe at the threshold of life, to take them more to its heart, in order to save them with light, and fence them about with vigilance and love: in one word, to make for them, before they suffer any foreign contact, a pure and wholesome atmosphere where they can blossom out in all their beauty and strength.

Certainly, we shall not save all, for many are ruined from birth, in the wombs of their mothers and in the cradle, by unbelief and by family defects. But how many young souls are there not who, safely led to the threshold of school, or to the door of the patronage, could be kept safe under the disturbing influence of the workshop, during the dangerous years of apprenticeship, and who are not, because of our puny and dilatory efforts to help unfortunates who are, alas! incurable. It is not hard-hearted, gentlemen, as perhaps it appears at first sight, to think and to say this; because it is a question of reforming a world, and one does not reform a world—if one reforms individuals—with worn-out materials, but with new seed and energy as yet unemployed, that is to say, with young souls and bodies. And that is, when one fully reflects on it, the true charity to practice without confining one's self to a precarious mending which can only be—excuse

the word—a tinkering at the fabric which has no tomorrow.

After the war, there will be such ruins of every kind that we must think from today, and for long enough, to employ only souls strongly imbued with faith and robust hands which will not be unprepared. In addition to the miseries of the present, which I neither despise nor wish to exclude, gentlemen, look forward, then, more and more to the future, so as to do better, and to avert the sorrowful return of this heartrending present time. It is in the future, following the example of Christ who lived so much in it, that we must always live, when we have received or assumed the task of social regeneration. Let us labor for the distant days, instead of solacing ourselves with individual successes, which are fleeting and easy, and too narrow to establish permanent institutions and definite restorations.

Books on Apologetics and Controversy

Compiled by JOHN C. REVILLE, S.J.

Allies, T. W.:

A Life's Decision.....Benziger, \$1.90

This is the author's "Apologia Pro Vita Sua." It is somewhat neglected, although it deserves a high rank in English Catholic literature. It should be on the Catholic bookshelf next to Newman's masterly account of his own conversion.

Aveling, Rev. Francis:

The God of Philosophy.....Herder, \$0.45

Every word of this little volume gives proof of the keenest intellectual powers. Father Aveling is thoroughly in touch with the great intellectual and religious questions of the hour.

B. F. Bagshaw, Very Rev. J. B.:

The Credentials of the Catholic Church,

Benziger, \$0.40

The Threshold of the Catholic Church..... \$0.40

Both these little volumes give a simple and clear exposition of the claims of the Church especially suited to those who are seeking to enter her fold.

Bainvel, Rev. J., S.J.:

Is There Salvation Outside the Catholic Church?

Herder, \$0.50

A delicate and often reiterated question admirably treated by a theologian of large views and the soundest orthodoxy. Father Bainvel shows a minute knowledge of the vast literature of the subject, and examines it from many angles.

Baker, Elizabeth A.:

A Modern Pilgrim's Progress.....Benziger, \$1.80

An original and in some ways an extraordinary book; the story of the strange and devious paths trod by a gifted woman before she found the truth; a remarkable bit of self-revelation and keen analysis.

Balmes, James:

European Civilization; Protestantism and
Catholicism Compared.....Murphy, \$1.50

Letters to a Skeptic....." \$1.50

James Balmes is one of the glories of Catholic Spain. He is one of the greatest apologists of the nineteenth century. To elevation of thought and soundness of doctrine he joins splendor of imagination and the noblest eloquence. In the first of the works mentioned he refutes the opinions of those who maintain that the reformers of the sixteenth century contributed to the development of science and art, of human liberty, and of all that is comprised in the words "progress" and "civilization." Balmes asks: "What is the verdict of history and philosophy on the question? How has man individually and collectively, from a religious, social, political point of view, benefited under the teachings and the principles of the reform? Did Europe under the exclusive influence of Catholicism advance in true progress and civilization? Did the Catholic Church ever hamper the advance of true civilization?" Facts in hand and guided by the truest principles of reason and philosophy, he proves that the Catholic Church has ever been the greatest civilizer and that Protestantism far from having exerted any really beneficial influence upon mankind, retarded the work of civilization which Catholicism had commenced. He does not maintain that nothing has been done for civilization by *Protestants*, for that would be unfair and untrue, but proves that *Protestantism* as a *system* has been unfavorable to true progress, liberty and often positively injurious to it. Balmes writes calmly and without bitterness. This judicial attitude lends additional weight to his words. The work is a compendium of the philosophy of history. No educated Catholic can afford to ignore it.

Benson, Mgr. Robert Hugh:

A City Set on a Hill.....Benziger, \$0.35

Christ in the Church.....Herder, \$1.00

Confessions of a Convert.....Longmans, \$1.50

- Papers of a Pariah..... " \$1.50
 The Religion of the Plain Man.....Benziger, \$1.25

Mgr. Benson had the art of investing apologetics and controversy with a real charm. The personal note is seldom lacking and this seems to bring the writer into close intimacy with his reader. Of the main argument of "Christ in the Church," the *Month* says that it is developed with abundance of detail and a far range of thought. The style throughout, it adds, is grave and dignified and rises at times, especially in the concluding pages, into wonderful eloquence. No better book could be put "into the hands of an educated non-Catholic sincerely desirous of understanding the ethics of Catholicism." Of "The Religion of the Plain Man," the *New Ireland Review* says: "Father Benson has written a book that makes a direct appeal for the Catholic Church to that quality especially marked in the plain man—common-sense," and that the dry bones of controversy put on a vesture of palpitating flesh.

Bougaud, Mgr.:

- The Divinity of Christ.....Benziger, \$1.50

An excerpt from the larger work of the learned Bishop of Le Mans; not only a splendid piece of sound and virile apologetics, but a magnificent hymn and a noble act of faith. The work has the elevation of thought of Bossuet and the thrilling eloquence of Lacordaire.

Brownson, Orestes A.:

- Complete Works.....Brownson, \$20.00

The works of Orestes Brownson are a mine of sound apologetics and vigorous controversy. They sometimes betray that lack of a thorough and methodical philosophical training from which the author suffered, but everywhere give evidence of a powerful mind. Brougham said that Brownson was the greatest intellect which America had produced up to his time. It would be impossible for the vast majority to read the entire works of this great controversialist, but certain parts have been deservedly more popular than the rest and are more readily accessible to the ordinary reader. Such are "The Convert" (Kenedy), "Liberalism" (Flynn), "The Spirit Rapper" (Flynn), "Two Brothers, or: Why are You a Protestant?" (Flynn); "Essays and Reviews" (Kenedy). The writings of this great champion of the Faith in the United States, at a time when that Faith had few friends, should again be placed in the position of honor which they deserve. They are solid and substantial intellectual food.

Bruno, Very Rev. Joseph Faa Di Bruno:

- Catholic Belief.....Benziger, \$0.35

This is a short and simple exposition of Catholic doctrine;

a good book to give to a prospective convert, though it must be supplemented by others. It answers the very doubts and prejudices which are keeping so many out of the Church.

Burke, Rev. J. J.:

Reasonableness of Catholic Ceremonies and PracticesBenziger, \$0.50

Burnett, Peter H.:

The Path Which Led a Catholic Lawyer to the Catholic Church.....Herder, \$0.50

This eminent American lawyer takes as his starting-point certain principles of jurisprudence, the *Catholic World* says, to decide how the Scriptures are to be construed in order to get at the law of Christ, and the nature and scope of the society which He founded. The author is learned in his Blackstone, Kent and the Constitution of the United States and the working of the Supreme Court, and he goes to all these sources of knowledge to draw illustrations in support of the authority of the Church. He first examines the historical objections which are commonly brought against Catholicism, then passes to a discussion of her dogmas. The book should be of great benefit to Americans in their search for religious truth, for the arguments used are in a special manner adapted to them.

Cafferata, H. Canon:

The Catechism Explained.....Herder, \$0.40

While valuable as a work of reference and instruction for those brought up in the Faith, the book is intended mainly for converts and answers those objections which are more frequently heard among those outside of the fold.

Capecelatro, Cardinal:

Christ, the Church and Man.....Herder, \$0.55

In this splendid piece of apologetics the eminent Oratorian, according to *America*, "surveys the mystery of existence; the methods of exposition, old and new, in theology, apologetics and Biblical criticism; liturgical music and worship; the nature and mutual relations of Christ, the Church and man; the rights of capital and labor, and the new defense that Christianity should present in view of the social developments arising from modern conditions. He defines the Catholic position on many important questions of the day, and lays down the lines and principles of direction for future activities in a few paragraphs as luminous as they are concise."

Campion, Blessed Thomas:

The Ten Reasons.....Herder, \$0.30

This booklet, one of the volumes issued by the Catholic

Library which published also Cardinal Allen's "Defense of English Catholics," contains the Latin text of the remarkable answer of the Jesuit martyr to the attacks made upon his Faith and is an eloquent vindication of the doctrines and the practices which England so long held in honor and from which she derived all her glory. Father Joseph Rickaby, S.J., contributes the translation and Father Hungerford Pollen, a historical introduction.

Casey, Rev. P. J., S.J.:

Notes on a History of Auricular Confession,

McVey, \$0.25

The Bible and Its Interpreter..... " \$0.50

The first is a refutation of some of the objections of the well-known American historian Charles Lea against the use of auricular confession in the early Church; the second is a scholarly though brief study of the relations of the Bible to the Church. It probably gives in clearer and more concise form than any book written in English the main elements of this question so often debated between Catholic and Protestant; both volumes are the work of a keenly logical and analytical mind; to the priest especially they are of the highest value.

Chapman, John, Dom., O.S.B.:

Bishop Gore and the Catholic Claims,

Longmans, \$0.25

The author of this crushing reply to the present Anglican Bishop of Oxford is one of the greatest patristic scholars now living. In this work, as in several others, notably in the Catholic Truth Society's pamphlet, "Papal Infallibility and the First Eight General Councils," he has used his vast learning for the service of the Church and the defense of the truth.

The Ethics of Irish Conscription

PETER COFFEY, PH.D.

From the "Irish Ecclesiastical Record"

With unmistakable emphasis and remarkable unanimity Irishmen have denied the moral right of England to enforce compulsory military service on Ireland; they have denounced conscription for Ireland as an oppressive and inhuman measure; they hold themselves free to resist its application by the most effective means at their disposal; and they have pledged themselves to use that freedom if this issue be forced upon them.

We have here revealed the conviction and the purpose of a nation. No doubt there are dissenters; a group of non-Catholic Irishmen, exceedingly small compared with the whole population, and a group of Catholics probably still smaller. But multitudes of non-Catholics are at one with their Catholic fellow-countrymen in their repudiation of England's authority to conscript Ireland, so that the verdict of the nation on conscription is absolutely unequivocal.

Both the verdict itself, and still more the manner and circumstances of its formulation, have come with a shock of surprise upon England. It has not indeed surprised Ireland itself, for it is the spontaneous expression of the deepest feelings and convictions of the Irish people. But this expression has been so prompt in the face of a sudden crisis, it has been so clear and strong and authoritative, that it cannot fail to have a far-reaching influence on the relations between the two countries. It will inevitably call forth discussion and so lead to a wider diffusion of knowledge about the historical and constitutional and moral aspects of those relations.

IRISH QUESTION GAINS NEW SIGNIFICANCE

Even apart from conscription, the fortunes of the world-war had already given the eternal Irish question a new significance which neither Irishmen nor Englishmen could fail to notice. The oft-repeated avowals of

the great belligerents concerning their reverence for the sacredness of small nationalities and rights of self-determination; the actual collapse of one of those great empires and the consequent probable emancipation of a group of subject-peoples; the denunciations of militarism; the repudiation of the immoral doctrine that "Might is right," or, in other words, that big battalions give big peoples a moral right to subjugate small peoples: all those facts were bound to fix the attention of Irishmen more keenly on the intolerable condition of their own small subject-nation. And concurrently with such happenings we have witnessed the waning of Ireland's confidence in the efficacy of Parliamentary efforts to right Irish wrongs, the rise of the Sinn Fein policy to abandon parliamentarianism and seize the opportunity of appealing from England to the Peace Conference, the Volunteer movement, the Rebellion of 1916, and the reign of martial law so-called. With these events crowding upon them, with the fate of the belligerent Powers still undecided, filled with anxious suspense as to what that decision, when it comes, may import for themselves, it is no wonder that the masses of the Irish people, now that they have declared to the world their determination to resist conscription, should be eager to take stock of their position, to make clear to themselves and others the grounds on which their attitude is based, and the influences that have led them to adopt it.

There is an ample variety of such grounds and influences; nor is it to be expected that all who have joined the covenant to resist conscription would justify their action ethically and politically by precisely the same set of considerations. The case against the natural justice and lawfulness of enforcing the Irish Conscription Act—not to speak of the inexpediency of such enforcement, its failure to serve any useful purpose for England, its disastrous consequences even to England: these are sufficiently manifest—but the case against its justice is so strong and cogent that not only Nationalists of every shade but very many Unionists, and not only Catholics but very many Protestants and Presbyterians, are at one in their practical determination to resist it. It is quite intelligible, however, that these would not all assign the

same reasons in support of their common determination. A few broadly distinct lines of consideration will easily suggest themselves, each of which will find many advocates to develop and illustrate them. They are here suggested only in the roughest outline and with no claim to adequacy or fulness of exposition.

RIGHT TO REPEL UNJUST AGGRESSORS

First, then, an Irishman may justify his resistance to conscription by asserting his conscientious conviction that the conscription of Ireland's manhood by the authority of the Imperial Parliament is an inhuman and oppressive measure; that it menaces not only his individual life and liberty but the lives and liberties of most of his fellow-countrymen; that the Imperial Parliament, before applying conscription to the other portions of the United Kingdom, consulted the citizens in those portions and secured their acquiescence; that it neither secured the acquiescence of the Irish people nor heeded the views of the great bulk of their representatives; that the enforcement of such a measure in these circumstances, a measure demanding from Irishmen the supreme sacrifice of citizenship, is undoubtedly inhuman and oppressive, and is, as such, *ultra vires*. He will admit that the Imperial Parliament has the moral right to legislate for Ireland, that it is not only the *de facto* but the *de jure* or lawfully constituted governing authority for this country, and that Irishmen are morally bound to give it their allegiance. But, calling attention to the indisputable fact that the supreme civil authority of a State may sometimes enact, and attempt to enforce, whether on all its subjects or on a section of its subjects, measures that are inhuman and intolerable, he will point out that the Conscription Act, in its application to Ireland, falls into this category for the citizens of the Irish section of the United Kingdom. Since, then, the Imperial Parliament has no moral right to enact such a measure for Irishmen, it can confer no moral authority on its executive officers to enforce that measure on Irishmen. In trying to enforce it those officers, whether police or military, are simply in the position of unjust aggressors, whose attack on his person he is at liberty to repel by physical force if he choose to do so.

IRELAND ENTITLED TO DIFFERENTIAL TREATMENT

This position clearly implies that a law may be just for one or more sections of the citizens of a State, while it may be so unjust for another section or sections that these may resist its application as an unjust aggression. And he will show that Ireland is justly entitled to differential treatment in this matter, i. e., in exemption from conscription, by pointing out that although Ireland is a portion of the United Kingdom, and subject to the Imperial Parliament, nevertheless, its rights have been so infringed by misgovernment, its industries so ruined and its interests so consistently sacrificed to English interests, its rightful claims to equitable laws so unfairly ignored by the Imperial Parliament, its people so impoverished by over-taxation, its population so tragically diminished by the starvation and emigration directly resulting from cruel misrule,¹ that this attempt to sacrifice the remnant of its manhood by conscription is an utterly immoral and tyrannical abuse of civil authority on the part of the Imperial Parliament. Finally, he will emphasize the fact that although Ireland is subject to the Imperial Parliament, it is subject thereto not after the manner of England, but as a distinct subject-nation which, when forced to merge its own Parliament in the Imperial Parliament, certainly did not surrender to the latter the constitutional or moral right to conscript the Irish people without their own consent.

In these references to England's treatment of Ireland since the Union we have the inevitable appeal to "historical consideration" to show that Ireland's present condition and Ireland's actual relations with England make the enforcement of compulsory military service on Ireland by the Imperial Parliament an inhuman and op-

¹ The population fell from over eight millions in the 'forties to four and a half millions at the end of the century. From '46 to '50, during the great famine, one-fourth of the population disappeared, some through emigration, most through death by fever and starvation; and during these years food sufficient for all was allowed to leave the shores of Ireland on the pretext of Free Trade. From 1850 to 1900 the population fell by another fourth through emigration—to make room for the raising of beef and mutton to feed the English people. Comment is needless.

pressive measure which Irishmen may lawfully resist by the most effective means at their disposal. But such an appeal to history inevitably suggests another and a deeper ground in justification of Ireland's steadfast resolve to oppose conscription.

PARLIAMENT'S MORAL AUTHORITY TO LEGISLATE

The historical facts referred to above are just a few selected from a whole mass of facts to which an Irishman might justly appeal for the purpose of proving that no law of the Imperial Parliament is directly binding on Irishmen; that the Imperial Parliament has not, and never has had, moral authority to legislate for the Irish nation; that this is so because the Act of Union is universally admitted to have been carried by force and fraud and corruption; that as a compact or treaty between the two peoples it was invalid; that the civil authority claimed by the Imperial Parliament over Ireland in virtue of this fraudulent usurpation derived no morally binding force therefrom, and has not secured any such moral force otherwise since.

It is to be noted that if this contention can be sustained it does not follow that Irishmen since the Union were not bound to obey any of the laws passed by the Imperial Parliament for Ireland. They were bound, indirectly, to obey them, inasmuch as obedience to such laws was for the Irish people the only alternative to anarchy and total extermination. For when a nation is thus tyrannically held in subjection by the superior physical force of a dominant State, and thus unjustly deprived of its own rightful government, its people are morally bound by the natural law to obey the measures imposed upon them by the usurper, not, indeed, because these measures have themselves the moral force of laws—for they have not—but because and in so far as obedience to these measures is the only means of procuring and safeguarding certain goods which every social community is morally bound to secure, namely, public peace and order, and its own preservation from total extinction through the bootless sacrifice of the lives of its citizens—a sacrifice which would be the inevitable result of a sustained trial of strength with the usurper.

The position, then, would be this, that since the time of the Union Irishmen have been morally bound to submit to measures of the Imperial Parliament inasmuch as this submission was the lesser of two evils; but that the Imperial Parliament is now attempting to impose on Ireland a measure so extremely oppressive and inhuman, so directly imperiling the lives of the Irish people and the very existence of the nation, that the natural law does not dictate submission to this particular measure as an indirect duty, whatever about all the other measures imposed on Ireland since the Union, but leaves Irishmen morally free to protect their lives against such tyrannical aggression by the most effective means at their disposal. For the moral law, the law of God, is above all the laws of constitutions of human legislatures and governments. When, therefore, these latter put forth laws and constitutions which conflict with that higher law, they become immoral tyrannies: by all means which are consonant with that law their edicts may be rightly resisted. And this precisely is the condition of things which obtains in reference to the enforcement of conscription in Ireland.

ENGLISH RULE IN IRELAND ILLEGITIMATE

But can it be maintained that the Imperial Parliament has not gradually become the lawful governing authority for Ireland during the period that has elapsed since the Union, even though it be granted, as it is universally granted, that such authority did not *de facto* derive to it, and could not have derived to it, from the Union? The contention is that it has never acquired legitimate or moral authority to rule Ireland, inasmuch as it has never elicited from the Irish people the acquiescence which could alone have made it the recipient of such authority in the circumstances. It is conceivable that the Imperial Parliament, though at first a mere *de facto* usurping power over Ireland, could have gradually become the lawful or *de jure* governing authority by governing the Irish nation equitably and so securing the consent of the Irish people. But it has not governed Ireland equitably: its treatment of Ireland since the Union is a reproach and a byword among the civilized

nations of the world, as the historical facts such as those referred to above bear witness. And that it has never received the consent of the Irish people is obvious from the risings of Emmet and the Young Irelanders and the Fenians and the Sinn Feiners, an outbreak in each generation, no less than the movements for Repeal, for Home Rule, and for the overthrow of landlordism. In those various struggles and agitations, whether we call them "constitutional" or "unconstitutional," we have unmistakable expression of the deep and unaltered conviction of the Irish people that the rule of the Imperial Parliament is for them a wrongful tyranny resting solely on superior physical force.

THE UNIONIST COLONY IN IRELAND

Of course this regime has always had the support of the Unionist colony in Ireland, of the Palesmen and the Planters and their descendants. Very naturally, too, it has always been the policy of the Imperial Parliament to make the fullest and freest use of all its resources for the purpose of detaching Irishmen from loyalty to the interests of their country by place and patronage, by bribery and corruption, and every other form of appeal to selfish interests. It has thus consistently sought to buy off the opposition of Irishmen, to win their support for its policy of forcible subjugation of the Irish nation, when it ought to have been trying to condone the misrule of centuries by enacting such equitable laws as would have promoted the interests of the nation and gradually won for itself the acquiescence and the willing allegiance of the Irish people. But England chose its policy—does England regret that policy today?—the policy which made the London *Times* exult because "the Celts" were "going with a vengeance." And, of course, the Imperial Parliament has succeeded since the Union in buying over the allegiance of a steady stream of Irishmen, for in human nature the chord of self-interest is always responsive to adequate appeal. But the voice of the Unionist colony and its adherents is not the voice of the Irish nation. The masses of the Irish people have never assented to the Union or condoned its iniquity.

IRELAND'S ENFORCED SUBJUGATION

It will be pointed out, of course, that the Irish people

in the main have been "law-abiding," have submitted peaceably to the laws of the Imperial Parliament. But, even in so far as they have, this, as we have already seen, does not prove their admission of any moral right in the Imperial Parliament to legislate for them. What else could they do but submit? They had no alternative.

It will also be said that Irishmen in multitudes have joined the British army and the Royal Irish Constabulary, that they have joined the legal profession and helped to administer the laws of the Imperial Parliament in Ireland, and that they are freely carrying on the local government which they accepted from this Parliament. But what does all that prove? That the Irish people have recognized in this Parliament the rightful governing authority for their country? By no means; but simply that Irishmen have had to live, have willed to make the most of their condition of enforced subjugation to English power, and have even sought to make the most of whatever power they thus acquired for the purpose of carrying on the struggle for the recovery of a right which they have never surrendered, the right of national self-government.

It will scarcely be argued that the real attitude of the Irish nation towards the Imperial regime is to be sought not in the voice of the discontented, disaffected, "disloyal" masses, but in that of the contented classes—the Ascendancy party, the Imperialist politicians, the successful placemen, and the not inconsiderable crowds of silent, well-to-do people who, perhaps, somewhat selfishly decline to concern themselves either for Ireland or for England, but simply wish to be let alone, and therefore object to any disturbance of actual conditions. The acquiescence of such classes is not the acquiescence of the Irish nation in the regime of the Imperial Parliament. The voice of the overwhelming majority of the Irish people, since the Union, has always and unmistakably protested against that regime.

EFFECT OF SENDING REPRESENTATIVES TO WESTMINSTER

But it is sometimes argued that by the very fact of sending their representatives to the Imperial Parliament the Irish people have accepted the authority of this Parliament as their rightful governing authority. If those

who draw this inference would ask the constituents of the vast majority of those representatives whether the inference is warranted, whether it is the correct interpretation of that policy of the Irish people, and it is presumably the latter who ought to know their own minds, the answer would be prompt and emphatic. In sending those representatives there the Irish people, as distinct from the Unionist colony, have always given them one and only one general mandate: to fight for the recovery of every practicable instalment of their national independence. Nor did the Irish people, by substituting the Home Rule movement for the Repeal movement, abandon their claim to Repeal. They sacrificed no principle; they merely adopted a policy. In none of their political struggles have they ever dreamt of setting bounds or limits to their distinct nationhood.

An impartial study of the deepest convictions and feelings and aspirations of the Irish people regarding British rule in Ireland since the Union, in so far as these have found expression, whether in "constitutional" agitations or in "unconstitutional" uprisings, point to only one conclusion, namely, that the Irish people do not believe that the Imperial Parliament is their rightful governing authority and have never acquiesced in it as such.

SUBSTITUTION OF MIGHT FOR RIGHT

But perhaps the consent of a conquered people, of a nation wrongly deprived of its independence and forcibly subjugated by a more powerful State or Empire, to the government set up by the latter, perhaps its acquiescence in the regime imposed upon it by the conqueror, is not an essential requirement for the moral authority of the Imperial regime? Well, at all events, if the continued refusal of acquiescence be due not alone to the initial wrong inflicted on the conquered nation by the conqueror, but to the continued aggravation of that wrong by unjust and oppressive government, then certainly the rule of the conqueror remains what it was *ab initio*, an immoral exercise of superior physical force. And notwithstanding the occasional halting and partial abatements of injustice, which have been wrung from the Imperial Parliament at rare intervals, this Parliament's

treatment of Ireland is one of the outstanding examples, in modern times, of the oppression of the weak by the strong, and the substitution of might for right in the ruling of a people.

WITHOUT MORAL RIGHT TO RULE IRELAND

Such, then, is the second line of consideration by which the justice of Ireland's attitude in resisting conscription might be vindicated. It goes deeper than the first; and it suggests yet a third which goes deeper still. It is briefly this: That England possesses no moral right to conscript Irishmen for the simple reason that England has not now, and never has had, any moral right to rule or govern Ireland. The claim here would be that neither the Imperial Parliament since the Union, nor the so-called "Irish" Parliament before the Union, had ever any moral authority to govern the Irish nation. An Irishman adopting this line of argument would point out that Ireland was never really conquered, never effectively reduced to complete subjection, till the close of the Williamite wars; that the conquest which had been painfully and tragically proceeding from the time of the Norman invasion was an unjust and unjustifiable conquest; that it culminated in the crowning iniquity of the broken Treaty of Limerick; that from thence to the time of the Union the so-called "Irish" Parliament was simply the Parliament of the English colony in Ireland, the instrument by which England, through her army of occupation, her colony of planters and adventurers, sought to hold the Irish nation in forcible subjection—i. e., so far as it did not suit her own or her colony's interests to exterminate the Irish people—the "natives," the "Irishry," the "common enemy," as they were called, altogether. He would show that throughout the eighteenth century the "King, Lords and Commons of Ireland" meant simply the King, the "Irish" Government or Ministers nominated by the English Cabinet, and the Lords and Commons of the English colony in Ireland. He would recognize, of course, that the interests of England and her colony sometimes conflicted, and that the quarrel of the "colony" Parliament with the "mother" Parliament grew sufficiently serious during the last quar-

ter of the eighteenth century to inspire certain of the "patriots," as the discontented colonists were called, with the wild thought of becoming Irish patriots in reality, i. e., of throwing in their lot with the "common enemy," the "native Irishry" or traditional Irish nation, and of joining with these in a common struggle to throw off the yoke of England and recover true national independence.

He would even perhaps admit that if the colony parliament² had been less rotten and corruptible and bigoted³ towards the end of the eighteenth century, and if as a consequence it had resisted the Union, it might in time have reformed itself, further repealed the penal laws, recognized the people who constituted the Irish nation as fellow-citizens, extended the franchise to them as fully as to the colonists themselves⁴ and have thus developed into a really national, really independent, and morally authoritative Parliament under the British crown. But he would not allow this conjectural "might-have-been" to blind him to the hard actual facts of history concerning the relations between England, the colony, and the submerged Irish nation in the eighteenth century. He would remind us that during that century the Irish people, five-sixths of the total population, the other sixth constituting the colony, were outlaws in their own land; that the "law" did not even presume their very existence as citizens; that the only concern of the two Parliaments in their regard was to determine whose prey should the land and property of these outlawed people become, and how far it was advisable to exterminate them altogether or to tolerate their bare existence as serviceable slaves;

² Only too many of its members and dependents realized that they had a colony if not a country to sell; and they sold it.

³ Even the most "patriotic" among the Volunteer leaders and the members of Grattan's Parliament, not excluding Grattan himself, were unable to entertain the idea of the Catholic five-sixths of the population being placed on a footing of equal civil rights with the non-Catholic "colony."

⁴ The "Irish" Parliament before the Union represented about one-fifth of the population; and how it "represented" even these will appear from the constitution of the "Irish" House of Commons. Of the 300 members of this House only 72 were really returned by the people's vote; 123 sat for nomination boroughs and were appointed by 53 of the peers; while 91 members were nominated by 50 commoners.

that this spoliation and exploitation of a conquered people was the real motive, and zeal for religion rather the mere pretext, for the infamous penal code; and that the "Irish" Parliament, so-called, even surpassed the English Parliament in the inhuman ferocity with which it conceived and executed this scheme for the enslavement of a nation. He would, moreover, point to the forced exodus of over half a million Irish exiles who died in the service of continental countries during the first half of the century; to the clearances and massacres effected by the colonists; to the rack-renting and absenteeism which bled the people then as in the century that followed; to the destruction of Irish industries, even of the colonists themselves, by the English Parliament. And, surveying the results of English rule in Ireland through its two conflicting organs, the mother Parliament and the colony Parliament, from the Treaty of Limerick to the Union, he would naturally conclude that if the conquest which culminated in the broken treaty was unjust, if English rule in Ireland had then no moral authority, nothing that happened subsequently up to the time of the Union could possibly have secured such authority for it. If, then, it has never had such authority the Irish people in the present critical condition both of Ireland and of the Empire are clearly justified in resisting conscription by the most effective means at their disposal.

PEOPLE'S ACQUIESCENCE NECESSARY TO CONSTITUTE RIGHTFUL GOVERNMENT

This line of thought may be startling and disconcerting to Imperialists; but in all probability it will strike many of them as being not quite so audacious as it would have appeared to them some five years ago. Anyhow, it has been long familiar to the Irish people, though naturally it has become more distinctly articulate owing to occurrences involved in the present world-war.

The most important ethical principles involved in it are these: That an unjust conquest—and most conquests in history have been unjust—can of itself give no moral title to governing authority: in other words, that might is not right, that the government *de facto* set up by the conquering nation or State to rule the conquered nation is not by the mere fact a *de jure* or rightful govern-

ment; furthermore, that it cannot become so by the mere lapse of time; that in order to become so it must at least govern the subject people in such an equitable manner and with such attention to their common good that it will gradually secure the acquiescence—not of an ascendancy party merely, and not, of course, of all the citizens numerically, for this would be humanly impossible—but of the masses of the people substantially, so that it can be truly described as government with the consent of the governed.

It must be noted, too, that this acquiescence must be really there: and the people themselves concerned are the best judges not only as to whether it is really there, but as to whether it ought to be really there. If they show by their conduct towards the government imposed upon them that they do not really acquiesce, it is of no avail for the dominant State to insist and proclaim to the world that those people do not know what is good for them, what is really for their own interest, that they are really well governed, and that therefore in reason they ought to acquiesce. Its voice may be loud, but its judgment on the merits of its own treatment of the subject-nation will not be above suspicion of partiality. Suppose there is question of its rule being so tyrannical as to become intolerable to the subject-people. Who is to decide the question? If a person on whom pain is being inflicted protests that the pain is intolerable and strikes at his tormentor, people would naturally say that the sufferer, not the tormentor, was in the position to pronounce whether the pain was really intolerable or not. And so, presumably, would the oppressed nation.

“JUST GOVERNMENT NO SUBSTITUTE FOR SELF-
GOVERNMENT”

On the other hand, however, if the subject-nation be really well governed it is morally bound to give its willing allegiance to the just regime established by the more powerful State. The end for which civil authority exists is here attained; the regime which was wrongful in its origin has justified its moral claim to acceptance, not by mere lapse of time, but by just and righteous rule; and hence it can and must be presumed to have the consent of the governed. In these circumstances the asser-

tion that "Just government is no substitute for self-government" does not apply. For in the case contemplated the people of the subject-nation must have shared long and widely in the governmental machinery and activities through which their nation is being ruled; so that the government is virtually and in effect self-government. While the nation has lost its full and independent "selfhood," so to speak, it has become a healthy and normal member of the larger self on which it was at first violently grafted. And no mere separatist sentiment or caprice can justify it in withholding its allegiance or attempting to revolt.

There is, of course, a sense in which it is true that all just government must be self-government. The true sense, however, is not that which would justify every community of men, irrespective of extent and numbers—or regardless of territorial, historical, social, civil and economic relations with other communities—in setting themselves up as an independent and self-governing State. The "principle of self-determination," about which we hear so much nowadays, would be both impracticable in fact and immoral in theory if pushed to such extremes. It is not commonly understood in this absurd sense. It is thought of only in connection with such notable and distinctive groups or communities as constitute nations—even small nations, yet nations. Applied to such of these as are alleged or supposed to be held in unwilling subjection by more powerful States, the principle asserts that, being governed without their own consent, they are being unjustly governed, and have (each) a moral right to such forms of government as, being just and equitable, will have their reasonable consent, and will, therefore, be for them in a true sense "self-government." But this "consent of the governed," this "self-determination," which it is their undoubted moral right to yield and to exercise, is by no means a matter of mere patriotic sentiment or national pride, much less a matter of mere whim or caprice. National feeling has, of course, its natural and rightful function in the matter. But it is primarily an exercise of reason, the use of a moral right. And this right, like every other human right, is based upon a prior ethical duty or obligation: in this case upon

the duty which devolves on men as social beings from the Author of Nature to secure the social ends to which civil government is a necessary means. Therefore, if any small nation is under a regime of alien oppression, a regime to which it reasonably refuses its consent, and if the opportunity of changing that regime arises, its exercise of the right of "self-determination" must be guided and limited by, and subordinated to, the attainment of the end which gives it that right, namely, its own common good. And it is at least a quite conceivable case that this common good might not be attained by aiming at full self-determination in the sense of complete independence, whereas it might be attained by aiming at the lower status of a dependent but largely or wholly self-governing unit within some wider supreme State or Federation or Empire. Anyhow, in all such cases the choice of the line of policy to be adopted by a small subject-nation is an issue of momentous gravity which demands the exercise of wisdom and prudence no less than of fortitude and daring.

IRELAND IS ONE OF THE SMALL NATIONS

These considerations have been suggested by the third line of reflection on the Irish conscription menace. Some of them have no direct bearing on the relations of this particular small nation to England; others obviously have. By no extenuation or *apologia* can it be contended that Ireland has ever been well governed or justly governed by England: and by no conceivable bandying of words or phrases can it be denied that Ireland is one of the small nations.

People are now no longer shocked to hear it said that property has its duties as well as its rights—certain people used to be shocked at it not so many years ago. Governments, too, have their duties as well as their rights; and age-long neglect of those duties brings its terrible nemesis, sooner or later. It is, perhaps, not yet too late for England to do the just thing by Ireland even at the last. But it is surely the eleventh hour. The war is not likely to terminate without the belligerents mediating or ratifying some historic readjustment of our relations to English rule. Nor is it likely that Ireland's future status can be shut out from the consideration of

the Peace Conference, at least unless the remote possibility of a full and complete settlement be realized in the meantime. It looks as if Ireland will after all be one of the pawns in that uncertain game. Even so; we know that there is an over-ruling Providence under which that game, too, must be played; and in this Providence we can calmly trust.

ANOTHER "RE-CONQUEST OF IRELAND"

England's purpose is to exclude Ireland from the Conference. But her only hope of doing so is by having settled the Irish question satisfactorily for Ireland before she arrives there herself. Is it still in her power to do so? Will she have time to do so? And, above all, can there be any possibility of her doing so if at this stage she chooses to create a new war-front in Ireland? * * * Or can it be that she hopes, by wiping out the manhood of Ireland, by a "re-conquest" of Ireland—yet another?—as the *Morning Post* has suggested—to create once more a wilderness and call it peace, and to be able to enter the Conference with the assurance that the newly re-conquered nation is now quite "settled"? * * * It may be that she will venture to add yet another to her long list of iniquities by forcing the conscription issue on an unwilling nation, or finding some pretext for engineering another 'Ninety-eight. It is hardly credible. But in a blood-intoxicated world shocking things are possible. * * * And so it may be that yet another baptism of blood is being prepared for Ireland. God grant it be not so. And God grant that, even if it must be so, her children will emerge from it as generations of their ancestors have under Providence emerged from the purifying fires of many persecutions—patient, disciplined, ennobled, faithful to their Christian ideals, and still anxious as in the past to carry on their appointed mission among the nations of this world in the hope of a better world beyond.

The Irish Bishops and Conscription

RT. REV. PATRICK O'DONNELL, D.D., BISHOP OF RAPHOE

A Letter to Mr. J. P. Collins

Reprinted from the "Irish Independent"

In reply to your letter I deem it well to send a continuous statement that will cover all your queries. As they chiefly concern the action of the Hierarchy, I desire to say that I have consulted no one in reference to what I am writing to you.

It was inevitable that the opposition of the Irish Bishops to conscription would revive the old accusation that they do not desire Home Rule. In recent times the Bishops could scarcely touch the Irish question without that charge being leveled at them, if not by opponents of Irish self-government, at least by some of its advocates on the lookout for an excuse to abandon their pledges to Ireland. But now, in rapid succession, the Prelates have opposed partition, stood out in the Convention for something like Dominion Self-Government, and joined in organizing resistance to conscription if any attempt be made to enforce it. Of all this we are being reminded as if it amounted to an accumulation of proof that "The Bishops have been for shelving one solution after another because they wish to keep Ireland on the old lines of docility to the Church instead of growing political and self-reliant."

"PARTITION HAS NO FRIENDS"

Well, on all these issues the Bishops are at one with national sentiment. As Irishmen they sympathize with the aspirations of their nation. As pastors of the flock they deem it their duty to join whenever they can in resisting any great wrong upon their people, whether in the spiritual or the temporal order. Partition has no friends. No public man of any party is heard to advocate it on its merits. When the severance of six counties was proposed the Government were warned that very likely the result would be confusion in Ireland and the breaking up of the Irish party. It was cruel practice to

launch such an experiment. In the Convention the Bishops adhered to a plan of self-government for Ireland which, in their judgment, was the least that the Nationalists of Ireland, of whatever section, would accept from them, and which certainly was both safe for Great Britain and generous to the Irish minorities. Had there been no intervention of the Government that scheme would have been much more generally supported. It is set forth in a special report by twenty-two Nationalist members of the Convention.

FULL SELF-GOVERNMENT

The rights and needs of Ireland as well as national sentiment called for a full measure of self-government. However, owing to our nearness to Great Britain, it was reasonable that defense should be on different lines from those followed in Dominions situated thousands of miles away, and that a special arrangement should be made in respect of trade between the two countries. But the control of customs and excise, for the reasons stated in the above report, is a constituent of self-government that should be secured for Ireland. The 1914 Act gave some power in this respect, and provided for its enlargement when Ireland paid her way for three years running. That she has now done with much over and above; and it is high time that the promise of the Act was carried out in the letter and in the spirit.

The Bishops could not agree to any report in the Convention which, instead of maintaining for Ireland control of her customs and excise, left the future of these services to the hazard of a decision after the war. At the same time the Bishops had a good deal to do with building up the framework of what is commonly designated the majority report. No delegates were more earnest in their endeavors to provide ample representation for the minorities north and south. Their constant line was an appeal, not to reduce the proper powers of the Irish Parliament, but to leave it a noble instrument of government, and give minorities such representation as would satisfy them that they could have an administration appreciative of their needs and responsive to their reasonable demands, or even, subject to the inevitable trans-

formation of parties, now and then an administration in which Unionists would predominate.

CONSCRIPTION MAELSTROM

But, for the present, whether through accident or by design, the work of the Convention is submerged in the maelstrom of conscription or engulfed in other distracting whirlpools, with serious danger to good feeling between the two countries, as well as between sections of Irishmen. It is not that Irish Nationalists or Irish Bishops have become at all indifferent to Home Rule, but that the reasons for resisting conscription are of compelling force. To the Bishops conscription is simply a threat of gross oppression which as pastors of the flock they are bound to resist in every way permitted by the law of God.

On April 9, before it was known that the Government were committed to the inclusion of Ireland in their measure, the standing committee of the Bishops issued a solemn warning in which they declared that the application of conscription to Ireland, if attempted without the assent of the Irish nation, was altogether unwarrantable, would utterly fail of its purpose, and was sure to lead to most disastrous consequences, including the subversion of all order, public and private. In the following week when, in opposition to the will of Ireland and in defiance of the protests of her representatives, the Act was made to include this country, subject only to the issue of an Order in Council, the Bishops as a body declared the measure to be inhuman and oppressive, and said that it should be resisted in every way that was sanctioned by the Divine law.

ONE GREAT ISSUE AT STAKE

In all this one great issue is at stake. Was the inclusion of Ireland a measure of oppression in the concrete circumstances of our country? If so, the Irish Prelates have been simply discharging a pastoral duty, and only following in the footsteps of the Bishops throughout the Church who in every age resisted oppression, stood up for the liberty of their people, and upheld the right against the wrong. If this be a case of real oppression, it is of course on a far different plane from any question of over-taxation in revenue, as it involves

the blood and lives of the people. Let us see how the matter stands.

When it is stated that the Imperial Parliament does not enact conscription for Australia, Canada or South Africa, though it retains the legal right to do so, the answer is sometimes given that these countries, unlike Ireland, are not represented in the Imperial Parliament. But Scotland is there represented, and neither conscription nor any other Act is forced on Scotland against the voice of its representatives. Ireland surely has a right not to be treated different in a vital matter. If Ireland be differently minded from Scotland on the question of conscription good reason is shown for the difference in what follows.

Any one who wishes to see his way through the tangle of public affairs in Ireland would do well to keep an eye on the Home Rule Act of 1914 and its history. Never had an Act of Parliament a stranger fate. On the Ulster Unionist side a rebellion under the auspices of a Provincial Government was organized to resist it. That movement was backed by the Unionist party in England and by army officers at the Curragh. Then its leaders were taken into the Government while the Home Rule Act was left in a condition of suspended animation. Now, it is a Government with this record of tolerant or friendly feeling for the organization of rebellion to defeat a measure of liberty for Ireland that would compel Irish Nationalists of military age to join the colors in the cause of freedom.

But they should not have it both ways with us. The Curragh mutiny showed that in a crisis the forces of the Crown might not support our rights. Well, if we cannot be sure of the benefits of the Constitution, we may be excused for claiming freedom in the matter of military service under it. It is an outrage to compel a man to fight for you when you have patted his opponent on the back.

IRISHMEN WITH THE COLORS

An examination of the figures in America and other English-speaking countries will show that the number of Irish-born men who have enlisted is no small per-

centage of Ireland's population. But a more vital point as regards conscription is that Ireland's population has gone down by one-half in sixty years owing to the emigration of the young and strong. If military service were now enforced on those who remain of military age it would mean something like a doom of extinction for the Irish race in Ireland.

It is the desire of every friend of peace that a League of Nations would abolish the system of conscription at the end of the war. No doubt as things are it is alleged that forced military service may become a necessity for the most liberty-loving community. But even if this be allowed, conscription is the heaviest demand that can be made upon a people, and surely it is enough if the tribute of blood be payable at the call of one's own nation. If it be imposed from the outside, national rights are violated and the people are wronged in the most important of their human concerns.

Now this is what is impending in Ireland. Conscription is threatened against the will of the nation. It would fall on a depleted people with whose liberties the Government has been playing fast and loose. It means heavy oppression, and the Bishops in opposing it are upholding rights and liberties that are too essential to be sacrificed for anything else.

It is sometimes asked whether the Hierarchy in Poland or in Bohemia have protested against military conscription. If they have not, it does not follow that they were not fully inclined to adopt any legitimate form of resistance to oppression that was likely to succeed. They may well feel surprised to find British champions of oppressed nationalities on the Continent adduce the conscription of subject-races by the Central Empires as a justification for applying conscription here against the protests of the Irish representatives. Ireland is entitled to the benefit of the principles for which the Allies say they are at war. To force her to fight for a freedom which she is denied is a mockery which discredits the professions of its authors.

WANTED, AN IRISH PARLIAMENT

What an Irish Parliament, if now established with full right of self-government, would do for the war no man

can tell. For the present feeling is estranged by current events. But changes come quickly with us. Certainly, had a suitable Irish Government been set up in 1914 Ireland would have been in the forefront in every battle. But no one who treats us badly can have our best. The menace of conscription after all that has happened is the worst of all ways to get voluntary recruits. Ireland will not buy off a threat in that way. The free-gift plan from a free people was always right. An Irish Parliament duly representative of the Irish people could always have as many men as could be spared for any good cause without conscription. But, needless to say, if such a body went in for conscription the circumstances would not exist in which the Irish Bishops have declared that forced military service is unwarrantable, inhuman, and oppressive.

The action of the Prelates was not a political move, much less something "purely temporal and political," as a certain body of English Catholics have assumed. In discharge of their pastoral office the Bishops in the past have adopted measures to cope with shortage of food, or wholesale emigration, or the defects of a bad land-system, or the evils of coercion or the want of university education. These are temporal concerns. But they are also concerns of mercy and justice, of the rights and dignity of men, of the essential interests of the Irish people. What the Prelates are now withstanding is a measure of dire oppression that is without warrant and without wisdom, and sure to defeat its own purpose. They ground their opposition in a special way on the relations up to the present between the two countries.

Are those relations never to mend? Ireland has always welcomed the manly utterances of statesmen in America and the Colonies on her behalf. Now is the time for them to do a lasting service to this country and to the Allies. They will put new heart into thousands in the trenches and in the ships if they press effectively now for a full measure of Irish self-government. Neither coercion, nor deportation, nor defamation is the remedy. Force leads to hate. Friendship and help spring from freedom. The way of safety is the way of full self-government.

Why "America First"?

FRANCIS X. REILLY, S.J.

I can find no more fitting expression of sentiment to sound the keynote of my address than the words of our Chief Executive: "America now speaks with the great volume of the heart's accord, and the great heart of America has behind it the supreme moral force of righteousness and hope and liberty of mankind." One in faith, one in patriotism, one in fellowship, inspired by the idealism of our Republic and convinced that the issue of the ordeal through which we are passing rests upon our prevision and singleness of purpose, we may well pledge ourselves anew to bring the war to a close in victorious peace, even if it exhaust our vast resources and take all the valiant lives in the United States of America. It has been brought home to us, aye, branded on our very souls by enemy conquest and kultur, as seen in enemy war-practices, that, if the deliberate and calculated barbarism of those leagued against us, should gain the ascendant and triumph over the civilized world, the priceless heritage of free government would be swept from the earth, and the future of the race would be the darkest epoch of its history.

The records of the past go to show that military despotisms have ever been the supreme evil of human society; when, however, jingoism joins forces with material progress and barbaric ruthlessness, it becomes all the more dangerous, and all the more hateful. With all the gravity and calm dignity which a conscientious executive has at his command, we are told that for us the day of final test has come; but we are assured that we will win, that the issue is worth the brave lives and all the treasure the war will cost. As the preserver of peace and the guardian of civilization, we as a nation are summoned by the God of battle and the God of nations to do our full share in the emancipation of man. The summons is to the heroic in us. It is our task under God, and we, the eldest-born of freemen, assume it willingly, courageously in the cause of right and justice.

This is no time to fire the imagination. It is impera-

tive for us to follow in calm reason the way of truth, justice and right with fidelity and courage. The war has put upon us grave responsibilities, neither anticipated nor foreseen. There are obligations to be met; there are questions that demand an answer. In honor and in conscience, we are bound to keep the covenants we have made. The lofty moral purpose that fires the spirit of America today, resting upon the broad principles of representative free government, will keep alert and true the best characteristics of our people. If duty determines destiny, and our duty is as clear as it is imperative, ours is a high and noble destiny. It is not for us to foretell the outcome; that is beyond our vision; but as we can see how the hand of Providence guided us through the crises of the last hundred years and more by reason of our fidelity to His law, so in this our day will He make issue for us, if we but hearken to the voice of authority, which rules by His will and which under His guidance will bring us to the goal of our hopes: peace with victory.

INDIVIDUAL PUBLIC SPIRIT

Too much insistence cannot be laid upon the fact that the result of the present crisis depends largely upon individual public spirit. It is your affair and my affair and a very serious problem. In the stress of activities for the successful conduct of the war, there is danger of our losing sight of the fact that our Government is founded on the idea of equal individual manhood and equal individual responsibility. In the minds of our fathers the individual was the one element to be taken care of: "The sole business of government was to give him the rights of civic manhood, to protect him in his personal freedom and otherwise to leave him alone." This policy seems to have worked well in those days, due to the quality of manhood, and to the sense each had of his innate dignity and of his personal responsibility to the State. There were no forces forever guiding, supporting, directing, providing for him, telling him what he might or might not, ought or ought not do. He was neither a moral nor an intellectual cripple. To the idea of the manhood of man, of a government formed to protect him in his rights, leaving him free in his actions

and his mode of thought, we owe it that we are the nation we are.

If there has been a departure from this principle on the part of the Government, is it because the citizen has lost his sense of individual dignity, lost his grasp on his relations and responsibility to the Government? Can it be that the original American idea has been modified with time by influences that are alien, nay, hostile to the fundamental principles of American institutions? This is *our* Government, *our* country, and when there is a question of preference, when it is America or some other country, it is and must be *America first*. We are the last to call in question the hearty love and veneration that another may have for his native land. We know that it is natural and entitled to respect. Moreover, we have always respected it. We have a right to expect, however, nay, we demand that native sons, as also men who have sworn allegiance to the United States, never forget for a moment that this Republic, on questions involving peace and war, commands absolute subordination of any and all political interests to the interests of the United States.

Much is left to the individual, to his sense of duty, to his patriotism; for the one thing to be said of our system is that it is *free*. "It is the production of men of practical business, of experience, of wisdom, and is suited to what man is, and to what it is in the power of good laws to make him." Its power is the power of the nation; its will, the will of the people. Such as it is, it is the result of our deliberate study and choice. It was not revealed to us, nor dictated to us, nor taught to us by doctrinaires, nor foisted upon us at the point of the bayonet. Framed by our fathers for themselves and their children, it was purchased by American valor; not "a transient glimmering ray shot from the impulse of passing resentment," but a valor that for seven long years braved every hardship and fought an unequal fight against the might of Imperial England. That noble struggle, the inspiration of later times, was even less remarkable than the battles which won for us in deliberative assembly the Constitution of the United States, a constitution whose characteristic quality is its recogni-

tion of the individual, and the part he plays in successful government. We live, thanks to them, "under the only Government framed by the unrestrained and deliberate consultations of the people," the first of its kind in the history of the world. It is your Government and my Government. Upon us depends its stability. Upon our moral worth, our attachment, our fidelity in every detail, rests its honor, its greatness, its future. Ours is a duty of justice and gratitude. "Our country fosters our dearest interests and protects our hearths and altars. We share in her development and prosperity; we thrive under her guarantee of safety to life and property." Ours is her heritage of wisdom; ours is the resplendent glory of her name written in letters of gold across the fairest pages of the world's history. Justice and gratitude tell us in no uncertain terms what return we must make for what she has done for us. Justice demands the last full measure of devotion; gratitude, the best we can offer.

THE COUNTRY CALLS BY DIVINE RIGHT

Apart from gratitude, apart from the ideal of justice, duty to such a country as ours we base upon a deeper principle. We believe that when she calls upon us, it is by right Divine; for she has received the authority needful for her life, her work, her mission. With us, next to God is country; next to religion is patriotism; God and country is our watchword. The love of country, because it is God's law, goes hand in hand with our religion. In view of the work allotted to us by Him, who rules the destinies of nations, we realize that His purpose must be our purpose, and that only through loyalty to those who under Him guide the ship of State, will His purpose for the future generations of freemen be accomplished.

As educated, patriotic citizens, we know our duty; we know the attitude of the Church towards the Republic today, as always. She has taught us to give our unqualified, whole-hearted support and loyalty to the United States, to cherish an enlightened, generous patriotism, to labor to consecrate this vast land of teeming millions to the honor of God for the welfare of man, that the song of the freemen, blending with the hymns that ascend like incense from the sanctuary, may rise in one paean of

majestic melody, a song of praise and thanksgiving worthy of the God of nations, worthy of the free-born people of United America.

In love of country, in loyalty to its life and well-being we cannot be outdone. Our love is strong; our love is enduring; our loyalty so disinterested that we shrink from no labor, we stop at no sacrifice. We venerate the spirit of our people and our institutions; we cherish the spirit of freedom, the spirit of '76 and '61, because it is the very life of our national existence and honor, the cause of our development, the bulwark of our safety. Today we live by that spirit, the spirit of intense single-hearted loyalty. Today that spirit is ours in all its significance, in all its heroic nobility, for ours are minds that appreciate, ours are hearts that are generous.

In this supreme hour, the country we love, she who is set as the hope of nations in travail, is calling upon the devotion of her myriad sons and daughters, asking them for the active, intense, unwearied patriotism that shows itself in deeds, in sacrifice; a patriotism that grasps the situation *as she sees it*, and is willing to put the welfare of the nation above every personal consideration, to throw down the gauntlet to death itself that the nation may live. We who take a legitimate pride in our citizenship, who deem it the greatest honor and the highest dignity possible to man as man, we have but one answer: "*To the very end.*" Our country as the land of human dignity, of human liberty, where government may be likened to the Providence of the Most High, whose minister she is—our country is the crowning glory of our race, the embodiment of the spirit of human liberty in its struggle for the aggrandizement of man. Here alone is manhood the sole condition of the gift of civil liberty; here alone is found the recognition of men's greatness and dignity; here, at last is *realized* the haunting dreams of the race for six-thousand years: Liberty, Equality, Fraternity.

NO LIBERTY WITHOUT ORDER

Liberty, our pride and boast, is impossible without order, and order demands government. Without conviction of its legitimacy and the obligation of obedience to its mandates government is futile. Civil authority is but

a natural means to a natural end. It is by no convention, no compact or contract that authority says to a man "Do this or do not do that." "The point fixed by nature and by God is that there must be authority existent under some form, and under that form obeyed. Civil authority is the moral power to command. It is from God, not by revelation or Divine institution, but by the fact that God is the author of nature. Nature requires that civil authority be set up and obeyed; what nature absolutely requires or forbids, God, the author of nature, must command or forbid, since nature is the expression of His will." Obedience, then, is a moral duty, not a physical necessity. The right to govern and the duty to obey are correlative; one cannot exist without the other.

"The nation as a moral unit, that is, as distinguished from the citizens taken distributively, is sovereign; but the people taken distributively owe allegiance to and are bound to obey the enactments of the government, since it governs by Divine right. This fact confirms the people's rights by the highest sanctions, and at the same time commands them to obey the laws for conscience sake. The whole people is sovereign; the government legitimate and sacred; the nation, as a moral unit, makes the laws; the people, as individuals, are held to obey them."

Human government rules by the authority of God, not by its own. Its right to rule is God's right. It receives its power as a trust. The citizen therefore is bound to obey in as far as God authorizes it. This asserts a solid basis for liberty and provides for the stability of government and the good order of society. As we are bound to obey God, we are bound to obey the State as the minister of God. The law binds in conscience because legitimate government exists by Divine appointment and has the right to make laws. For the reason that we are bound in conscience to obey God, we are bound in conscience to obey the law. "By Me kings reign and law-givers decree just things." "Let every soul be subject to higher powers, for there is no power but from God, and those that are, are ordained of God. Therefore, he that resisteth the power, resisteth the ordinance of God." . . .

The Ethics of the Drink Question

JOSEPH KEATING, S. J.

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OF all men, it behooves the temperance advocate to be temperate in his advocacy, for he is aiming at interfering to some extent with personal liberty and at restraining pleasurable indulgence. Accordingly unless his arguments are thoroughly sound, his facts certain, his inferences logical, and unless necessity and expediency, precept and counsel are kept perfectly distinct in his recommendations, the flaws in his reasoning will reflect discredit on his cause itself, and give men a ready excuse for turning deaf ears to his pleading. To try to impose a yoke for which there is no warrant, naturally disposes the victim to discard the yoke which should be borne. Hence the great advantage which the Catholic reformer has in the fact that the moral principles which he invokes are drawn from the tried and traditional teaching of the Church and are both definite and well established. Hence too the caution which the Church exercises in regard to the individual cooperation of her children with temperance work, based on principles which she cannot admit or excluding those which are most fundamental and important. She has expressly prohibited Catholics joining the "Sons of Temperance" in the United States and the "Good Templars," "Rechabites" and similar societies in the British Isles, because she cannot wholly approve of the motives of these zealous reformers nor has she any guarantee of the soundness of their methods. And even when the Temperance cause is dissociated from any specifically religious propaganda, this does not make it altogether unobjectionable from the Catholic point of view. For in such a case the merely natural virtue of temperance is thrust up into an unnatural prominence and its cultivation tends to be made a religion, either of itself or in combination with those other bugbears of ultra-Puritanism, betting, smoking,

card-playing and theater-going. Accordingly it may be useful to state formally in this chapter the main lines of Catholic teaching on temperance.

DOCTRINE ABOUT ALCOHOL

Naturally we take first the subject of alcohol itself. What does the Church teach about that? The Church lends no countenance to the idea that alcohol is anything evil *in se*. Nothing that God has created is or can be evil *in se*, however much it may be abused. Of all that He made it is written, "He saw that it was good." The Manicheans asserted a dual origin of material things—a good and an evil principle—and their heresy is revived by those temperance bodies who hold, as some apparently do, that alcohol is intrinsically an evil thing, or so inevitably bound up with evil that they cannot practically be dissociated. If that were the case it would be easier, no doubt, to urge its abandonment; one's plea could then be based strongly upon conscience and the moral law; but the Christian's is the harder task of discriminating between use and abuse, of enforcing law without unduly infringing liberty. So Catholic advocacy of temperance is never disfigured by this false plea. Alcohol has its lawful place in the scheme of things and its claims however limited must be recognized. "Drink," says Father Bridgett, "is the work of God, drunkenness is the work of man."

HERESIES ON THE SUBJECT

Heresy on the matter of strong drink made its appearance very early in the history of Christianity, being one phase of that strange medley of errors concerning the body and its functions taught by the early Gnostics. Tatian (*d.* 174) founded a sect called the Aquarians who would not use wine even in the celebration of the Eucharist. St. Clement of Alexandria had expressly to prove that this view was contrary to the teaching and practice of Our Lord and the Apostles, as recorded in the New Testament. The heretic as we know, from Judaizer to Jansenist, has ever been prone to concentrate his attention on external observance, whilst allowing his spirit all the more freedom from control. St. Augustine had to wage war on the Manicheans and, when in the twelfth century, the Albigenses revived that old misbelief, they

found a vigorous opponent in St. Bernard. "They are heretics," he said, "not because they abstain, but because they abstain heretically." And finally, not to multiply authorities in a matter which is beyond dispute, Cardinal Manning, in an address delivered in 1872, emphasized the common teaching as follows:

I repeat distinctly that any man who should say that the use of wine or any other like thing is sinful when it does not lead to drunkenness, that man is a heretic condemned by the Catholic Church. With that man I will never work.

It is a singular thing that, whereas the false prophet Mahomet elevated abstinence from strong drink into a necessary condition for salvation, none of the many varieties of ascetic rule in the Catholic Church has recommended it explicitly even as a counsel.

THE CATHOLIC TEACHING ON DRUNKENNESS

But whilst guarding with extreme care against Manicheism, which in effect denies the existence of God, the Church has been equally alive to the necessity of condemning all abuse of intoxicants. She teaches that complete drunkenness is as such a mortal sin, one of the deadly seven. The reason is this: God has endowed man with intellect to be the guide of his conduct; it is unlawful, therefore, for him to withdraw from that guidance by such over-indulgence in drink as results in the temporary loss of reason and reduces him to the level of the beasts or below it. He is evading his responsibilities as a servant of his Creator. Temporary deprivation of consciousness, of course, is not at all the same thing. By the natural process of sleep we become actually unconscious, but we can be recalled to the use of reason in a moment: the faculty remains potentially operative. Besides which, sleep normally puts an end to all our other activities as well; we are no longer capable of acting even irrationally. And the same thing may be said of the anesthetics used in medical science, the primary effect of which, besides, is to suspend sensation and thus avert shock, but which have also the concomitant effect of suspending consciousness. On the other hand since there are many stages in formal drunkenness before the sleep of stupor is reached, the drunkard, whilst lost to the control of reason, is still able to carry out the promptings of his lower appetites. If therefore a person

consciously and willingly drinks to excess, so that he is no longer capable of distinguishing between good and evil, he sins grievously, even though his incapacity does not lead him into further wrong-doing. Moreover, he is accountable for any evil he may foresee that he will do in that state. Even the civil law holds him responsible for his conduct—nay, even more so—unless indeed he can prove he became drunk accidentally. "As for a drunkard, who is a *voluntarius demon*, he hath no privilege thereby: but what hurt or ill soever he doeth, his drunkenness doth aggravate it. (*"Coke on Lyttleton,"* 247a.)

THE MORAL MEASURE OF EXCESS IN DRINK

According to the degree of deprivation of reason is the gravity of alcoholic excess measured. But there are also a number of other offenses almost inseparably connected with this excess which serve to determine and increase its guilt. As reason is the instrument by which we recognize the presence of temptation and our obligation to shun it, any interference with the working of this instrument puts us in some danger of sin. Again, although anything short of complete drunkenness as defined cannot in itself be grievously sinful, still excess is always sinful to some extent, and it may be gravely wrong in its consequences. These accidental effects of whole or partial intoxication arise from our life in community, i.e., from a man's position amongst his fellows which cannot but entail a number of duties of justice and charity in their regard. Justice, for instance, demands that he should not defraud, by his devotion to drink, those dependent on him, or those that employ him, of their due. Moreover, a man's circumstances may be such—his income so small, his health so precarious, his time so much occupied, his official character so dignified—that what would be moderate expenditure of time and money and physical well-being in another, would be excessive in him. Therefore it does not always require technical inebriation to constitute a serious fault.

To exceed in drink is, therefore, to take more than is good for one. What is good for one is settled by reference to many considerations. For instance, drink is not

good for one *morally* if it commonly leads one into sin, whether of itself by the want of control it induces or accidentally by causing one to associate with bad characters, or even to waste time, to give scandal or to omit religious duties. Nor is it *morally* or *financially* good for one, if it leads to spending, even in small quantities, what is not one's own but due in some way to tradesfolk or dependents. Nor is it *physically* good for one, if it causes a notable and permanent diminution of health. Even, therefore, if a man remains well within the medical definition of excess, and consumes no more than an ounce of alcohol in the day, he may easily exceed in a variety of other ways, and sin through indulgence in drink. He may sin, too, however little he drinks himself, by spending what he should not spend in treating others and perhaps doing harm to them, or by challenging or encouraging others to drink to their own detriment in one or other of the above ways, or by disedifying the young and causing scandal generally on account of his age or position. And all this applies with at least equal force to women, in whom intemperance of any sort is especially loathsome because of the greater refinement and spirituality of their sex.

Now, considering the individual apart from his family and social relations it may be useful to inquire to what extent he is bound to regard his own bodily health in this matter. If his quickness of brain or skill of hand, on the strength of which assets he gains his salary, is impaired by even moderate drinking, then obviously he is doing injustice to those who employ him. But, apart from external obligations, is the injury to health, asserted with such weight of medical evidence to follow moderate indulgence in strong drink, a sin against that proper self-regard which our Maker expects us to have concerning the bodies He has lent to us?

THE CLAIMS OF WELL-BEING

Bodily health, being a good in the natural order, is consequently not the chief good of life. Taking for granted that, whatever be the benefits of strong drink in certain diseases no healthy person really suffers in health on account of abstinence, we infer that, for such persons it is in no sense a necessity or even a conven-

ience, but rather partakes of the character of a luxury. Moreover, in the case of very many, it is a luxury which does actual physical harm, greater or less and more or less permanent, according to the strength of the constitution affected. The ethical point is—is a person justified in seeking the pleasure, physical and psychical, which strong drink affords even though it injures, at least to some slight extent, his bodily health? As this question enters very fundamentally into the whole drink problem, it will be necessary to consider it pretty thoroughly. In what circumstances and to what extent is a person justified for the sake of some other honest end, in impairing his physical well-being?

It is plain that the interests of the soul come before those of the body. If therefore a course of action which benefits the soul, rendering the will stronger against temptation and more amenable to God's law, is found also to damage in some degree the body, that disadvantage may be disregarded in view of the higher good. This is a common-sense principle which comes to us recommended by the teaching of the Gospel and by the uniform practice of the Saints, some of whom for their better spiritual development maltreated their bodies in extraordinary ways, and all of whom to some extent employed what goes by the significant name of corporal mortification. This Christian asceticism has a good object—the bringing of the body into subjection to the spirit or the desire to imitate and share the atoning sufferings of Christ—and must on no account be confounded with the practice of some early heretics who mutilated themselves so as to get rid of fleshly temptations, or of those devotees of false religions who undergo hideous self-tortures by way of propitiating an evil deity who is supposed to delight in the spectacle of human suffering. There is nothing morbid about true asceticism: it is always regulated by prudence, always supposes a careful consideration of one's obligations and is never an end in itself.

Its lawfulness will be the more apparent if we consider how readily, in pursuit of merely temporal ends, men expose their bodily health to injury. We may safely say that heaping up treasures on earth has done much more to impair human vitality than heaping up treasures in

heaven. What reckless expenditure of health and even life has marked the extension of trade and the pursuit of gold throughout the world. And not only the pursuit of wealth, but even the search for a livelihood induces men to undertake tasks which cannot but injure their health. There are dangerous trades like mining and unhealthy trades like file-making, to engage in which many are persuaded by the pressure of necessity or the high rate of wages. Men have always thought that it is better to live with less strength and vigor than not to live at all. Bodily well-being, in fact, though a great good, is freely and lawfully neglected in view of goods which are considered to be higher. There are many other such goods besides those we have mentioned. Consider how health is sacrificed to advance the cause of science and extend the sphere of knowledge, either by exploring the unhealthy regions of the tropics or the poles, or by investigating the cause of disease. Experimenting with the X-rays, for instance, cost a brave doctor his arm. We may class, too, amongst the victims of science those many pioneers in the art of aviation who have perished in testing various new mechanical devices and conditions. And of course the performance of their duty often demands disregard of health, and sometimes even of life, in the case of public servants—priests, soldiers and sailors, police, firemen, nurses too, and doctors. Still more to the point—in pursuit of many forms of bodily enjoyment—hunting, climbing, wild-game shooting, football, sport in general—all sorts of damage to health are occasioned or risked, yet so long as devotion to these pursuits does not cause us to neglect our duties, whether to God or man, who will say that the preference of such pleasure to health is in itself sinful? It may often be folly, a sacrifice of the future to the present: but then, not all folly is sin, though all sin is folly.

CAN DRINKING BE INCLUDED IN THESE CASES?

So we cannot condemn any object of desire on the sole grounds that the pursuit of it injures health. It may, of course, be urged that the objects mentioned above—spiritual progress, material benefit, growth of knowledge, the public service, sport even—are all worthy objects, for the gaining of which it is not unfitting to pay the price

of a certain loss of health, whereas mere pleasure of the palate, such as caused by drink, does not in itself justify the sacrifice.* Nevertheless, this plea cannot be admitted without strict qualification. Pleasure is attached to the use of all our senses, and although their primary object is to place the soul in communication with the external world, still they may also be used with moderation for the sake of the pleasure of exercise. We may blamelessly delight our eyes with beautiful scenery or pictures, our ears with fine singing, our sense of smell with the perfumes of the flowers—why not our taste with strong drink? The truth is that where goods are of the same order and there is thus some sort of proportion between them, where, moreover, no other considerations limit his choice, man is free to choose, free therefore to prefer the less good to the greater, the more immediate to the more remote. No doubt the range of choice is more limited in matters which concern the bodily appetites and the senses of touch and taste, ministering as they do to our lower nature and thus calling for greater restraint, but even there we must allow a certain degree of freedom. Consider the alternative. If we were morally bound to make health our first consideration in all matters of dietary—we should be ensnared in a legalism more stern than that of Leviticus, and every conscientious person would feel bound to acquire an unwholesome knowledge of alimentary processes! In this respect eating and drinking are on a level. Even though an individual may know that certain nice foods and drinks are not for him altogether healthy, he is not obliged under sin to abstain from them. He may lawfully choose the pleasure which comes from an actual moderate use of them, in spite of the future resultant physical discomfort. No one is bound under pain of moral fault to choose the most perfect of all courses open to him. In fact, it is precisely because eating and drinking cause physical pleasure, a pleasure which may be lawfully accepted if taken in moderation, that there is

*St. Augustine seems to hold that it is always sinful to gratify the senses of taste and touch unless with reference to the end for which pleasure was attached to their employment. But most modern moralists agree with St. Thomas that such gratification is lawful in itself, provided it is regulated by temperance.

in regard to it, at one and the same time, necessity for the virtue of temperance and scope for the virtue of abstinence.

THE CLAIMS OF HEALTH NOT TO BE EXAGGERATED

Consequently, we cannot rest our opposition to excessive drinking mainly on the grounds that alcohol is a poison and injurious to health. Even though the whole medical faculty were united in that opinion, man would not be morally bound to avoid strong drink. He is free to reckon the pleasure to the palate, the glow of the body, the exhilaration to the sentiments, the breaking down of reserve, the temporary stimulus to thought, the oblivion of care and trouble, which he has found to be its immediate effects, to be worth the diminution of health that is its consequence, supposing those ill results are slight or not permanent. We cannot say that strong drink in moderation is so manifestly injurious that a man fails in due self-regard by its use. The effects above mentioned are not wrong in themselves, and therefore they may be sought by means which are not wrong. Great harm has been done to the cause of temperance by the attempt to make all alcoholic drinking necessarily sinful and by exaggerating the obligation to avoid what is unhealthy. The attempt is foolish, for it goes against common-sense and common practice, sanctioned by many of the holiest of mankind. Total abstinence is not a *sine qua non* of perfection, nor necessarily a means to it.

We have labored this point somewhat, because the terrible nature of the evils caused by drink, and the zeal and earnestness with which the sight of those evils inspires them, are prone to make reformers turn to compulsion rather than to persuasion, and condemn those who do not wholly side with them. There is nothing in Catholicism that countenances this intransigent attitude. Appetite, in connection with eating and drinking, is designed to make us attend to the duty of promoting our physical development. Between eating and drinking to live, which is our bounden duty, and living to eat and drink, which is an abuse of a natural instinct, there is a fairly wide field which may be occupied without reproach. The enlightened temperance reformer has in present circumstances many reasons for abstinence to urge upon the "moderate" drinker, but he will never con-

denn him for using his liberty, unless there are other extrinsic considerations in the case, which make that use unlawful.

EXTRINSIC REASONS FOR ABSTINENCE

These considerations we have already touched upon. They concern our relations to God and to our neighbor. As the property of strong drink, even in small quantities, is to weaken the control of reason over appetite, it may be necessary for some men to abstain altogether if they are to avoid the occasions of sin. In other words, the epithet "moderate," employed in connection with indulgence in alcoholic drink, is strictly relative. As some bodily constitutions are capable of resisting or repairing its injurious effects with comparative ease, so some characters are so strongly grounded in good, have such confirmed habits of well-doing, that even in "moments of expansion" they oppose, as it were instinctively, the suggestions of evil. "Moderation" in regard to such characters, so far as the claims of conscience are concerned, obviously need not be pitched so low as in the case of those who are largely governed by impulse and prone to follow the line of least resistance. It is a matter of personal experience and for personal regulation. One's finances, one's family, one's physique, the peculiar character of one's work, the obligation of setting a good example—all these, as we have seen, are circumstances which operate to modify the extension of "moderation," and to enforce the necessity of making a careful determination as to what it means in one's own case. The technical definition of excess is the imbibing a greater quantity than the body can dispose of in twenty-four hours, viz., about one ounce of pure alcohol. Those who have ever given even a slight attention to the subject must be convinced that, judging by this standard, there is a very widespread abuse of strong drink in the world, and that many who consider themselves "moderate" in its use would stand convicted of excess in one or more of the above particulars if tried by an impartial tribunal.

But note that this is not the only case in which the moralist must cry out against vicious excess—would that it were so! Immense sums of money are wasted on other luxuries—such as fashion which ministers to vanity, tobacco which ministers often to mere self-indulgence,

betting and gambling which are largely influenced by avarice—and much preventable misery is caused by culpable ignorance and improvidence in the use of money. But none of these evils has such a hold upon its victims or causes such widespread individual, family and social evils as drinking to excess. Society can recover, as it were automatically, from the harm done by others: to oppose this, it must be organized, instructed, and inspired, or it stands in danger of perishing.

TOTAL ABSTINENCE NOT AN EXTREME

It will be gathered from what we have said that it is a mistake and a harmful one to regard total abstinence as one extreme and drunkenness as the other, whilst moderation occupies the golden and virtuous mean. Yet there is a speciousness about this assertion which no doubt has kept many from becoming teetotalers: no one likes to be labeled a fanatic. Yet, it is easy to show that, although temperance may be advocated fanatically, in itself it is not fanatical. The Aristotelian doctrine that virtue lies between two vicious extremes, one indicating defect, the other excess, of the quality constituting the virtue, has its roots in the fact that all virtues, except the Divine virtue of charity, are means to an end, and their pursuit must therefore be regulated by reference to that end. Too much of the quality overshoots, too little falls short of, the object desired, and accordingly both are vicious as failing to attain it. Now, we might deny altogether that this doctrine is applicable to the matter in hand, since drinking strong liquor for pleasure's sake cannot surely be reckoned a virtue, but, assuming that in the physical order it is not a bad thing as satisfying a bodily appetite, the "virtue" of the practice will consist in taking just so much drink as benefits the whole organism, whilst the vicious extremes are, respectively, taking too much or too little for that purpose. But, since it is practically certain that alcoholic drinks do not, in health at least, benefit the body at all, the "virtue" in this case surely lies in abstinence, and so even moderation, not merely drunkenness, becomes an extreme. That there is no negative extreme in this case, in other words that we cannot fail in our duty to our bodies by taking too little alcohol, simply shows that the

doctrine cannot really be applied. One might as well say that chastity is a vicious extreme over against illicit indulgence, with moderation in the shape of the holy state of matrimony occupying the mean. However, as we have said, men may lawfully sacrifice some degree of the material good of bodily health for the sake of another material good, bodily pleasure.

It follows, as bearing on the morality of the subject, that the manufacture and the selling of alcoholic liquors are lawful trades. No exception can be taken to the brewer or the publican as such on moral grounds. Provided their business is conducted justly, the liquor sold is what it professes to be, the price fair, and no inducements to excess held out, they have as much right to pursue their trade as the grocer or the tobacconist or the haberdasher. They are engaged in supplying a demand which demand is in itself legitimate. The denunciations we hear of breweries and distilleries arise from their over-production and the exorbitant profits connected with them. The outcry against the public-house in the British Isles and the saloon in America is largely inspired by the malpractices often connected with the conduct of such establishments, and their unhealthy character in themselves. But there is no need of their being either ill-conducted or unhealthy.

THE SALOON AS A TEMPTATION

There remains a further matter bearing on the ethics of the drink question, viz., the morality of multiplying facilities for indulgence. It should hardly be necessary to state what psychology, common-sense and experience combine to emphasize, i. e., that, *ceteris paribus*, the more frequent the temptation the greater the risk of falling, and therefore the greater facilities offered for getting drunk the more drunkenness will result. Yet reduction of the number of public-houses has been opposed on the strange ground, supposed to be exemplified by statistics, that the fewer the public-houses the greater the amount of drunkenness! It is certainly the fact that there are districts of England with few public-houses which greatly exceed in the number of convictions for drunkenness those where public-houses abound—hence the wild deduction that restriction breeds excess. No better instance could be found to illustrate the unwisdom of re-

lying on statistics alone. For, apart from the uncertainty introduced into this case by diversity of police practice, it happens that those sparsely-provided districts uniformly comprise mining, industrial, and seaport towns, where indulgence in excess is naturally much more common. Consequently the fewness of public-houses there is a direct result of the vigorous efforts of the justices to keep the prevalent excess within as close limits as possible. The prevalent drunkenness, in other words, is occupational, not local. Of course no moralist denies that restriction pushed to an extreme and *unsupported by popular opinion*, has a tendency to produce worse evils than those it aims at suppressing, and therefore prudent schemes of temperance reform must always take into account the tastes and dispositions of the people for whom they are framed. . . .

THE TRUE MOTIVES FOR TEMPERANCE

This introduces the last element of our discussion of the moral aspects of the drink question. Intemperance less or greater is, like avarice and lust, essentially a moral evil, and calls for moral remedies. In the alcoholized subject an animal craving, which cannot even be called natural, since mere beasts do not ordinarily follow their appetites to their own destruction, has in this one point broken down the control of reason: the damage is in the spiritual part, and it is there that it must be repaired. Physical remedies, the removal of temptation, the arousing of other interests, are very useful and may be even necessary as helpful conditions, but of themselves they will never restore lost will-tissues. Consequently, as we have seen in our sketch of Catholic temperance organizations, the Church insists on such societies being mainly religious, membership being confined to practising Catholics, and other objects, such as sick-benefit, life-insurance, etc., being secondary. She holds out total abstinence as practically necessary for the victims of drink and as highly expedient for the spiritual welfare of the self-controlled and self-sacrificing. And, as long as these motives are prominent, we may trust that the temperance movement will grow in strength and influence. Utilitarian motives, of course, abound. A prudent self-regard may prompt abstinence from what does not bene-

fit and may easily injure health, what is a source of considerable expense bringing in no adequate return, what experience has shown leads to loss of will-power and mental energy. Enlightened patriotism may suggest personal withdrawal from the encouragement of what, *de facto*, is a grave social evil. The premium set on temperance by many prudent employers may influence a man whose strength and integrity form a useful asset. But these are not the supernatural motives which make total abstinence an act of virtue. The desire to atone for past excess, or to offer reparation for the excess of others, or to encourage those who are in the grip of a bad habit, or simply to assert command over an appetite apt to rebel—these, on the contrary, all involve the interests of Almighty God more or less explicitly and ennoble the conduct that they inspire. Much more does the purpose to imitate the Man of Sorrows, by denying oneself permanently for the love of Him what ranks as one of the pleasures of life, elevate total abstinence to the level of virtue, and associate the abstainer in some degree with those who have left all to follow Christ. Motives such as these, combined with the sense that God who inspires them must also enable them to be duly fulfilled, serve to keep total abstinence from being merely one form of refined selfishness or a pharisaic assumption of superior virtue. They make an appeal to generosity and unselfishness: at the same time, they depend upon the practice both of humility and confidence.

Prohibition and Alcoholism

MICHAEL KENNY, S.J.

SOME years ago Father Julian Johnston wrote in the *Ecclesiastical Review*: "I make this prediction, that at no very distant date Protestant bigotry will recognize in Prohibition a means of prohibiting the Mass." We have seen his prediction verified. Heathen, Moslem and heretic everywhere converged on the Mass the multiple ingenuities of their war on Catholicism and our colonies followed their example. But at the birth of the

United States the Mass came forth as by miracle from its hiding-places to be offered continuously to His Name, from the rising to the setting of our sun, under the labarum of liberty. Bigots, impelled by fanatic ignorance or Masonic "enlightenment," attacked it at times as by demoniac instinct, but the free spirit of our laws and people rendered open assault hopeless of success. Then commenced a flanking movement which would seem to be the cleverest maneuver ever engineered by the enemies of Christ. Hosts were enrolled for Prohibition who would never have rallied for persecution; Methodist and Baptist bigotry soon voiced their recognition of its potent aid; Masonry, which was cradled in a tavern and prescribed spirits for its meetings, often notoriously exceeding the prescription, suddenly discovered the new "light" that "Alcohol is the Outlaw" (*New Age*, February, 1918); and so the movement waxed towards the climax when lo! it would eliminate the Mass automatically by the insidious implication of a phrase.

This implication lurks also in the National Amendment. Catholics know by faith that what the priest consumes in the sacrificial act of the Mass is no longer wine; but to the vast majority who have not this faith it is a "beverage." Surely the devil is not stupid if, despairing of destroying God, he would destroy God's image in man's soul, and in aid thereto cut off His greatest economy of grace, the life of the soul, by preventing God's physical presence in the Eucharist. It is not likely that the Supreme Court will hold valid a law prohibitive of a worship coeval with Christianity and practised freely in this land from our birth as a nation, a law that over a sixth of our population and a third of our armed defenders should in conscience repudiate, and the likelihood is lessened by the influence of the Oklahoma decision on State and Federal interpretation.

PROHIBITING MASS WINE

But even when sacramental wine is declared exempt of Prohibition laws, an insidious influence remains. Christ constituted wine a necessary element to continue His Atonement and perpetuate His physical presence among men. To many, if not most, absolute Prohibition carries the implication that this alcoholic element is an

odious and evil thing, stamped as such by national reprobation. But such an element, banned and accursed of the nation, is precisely that which Catholics select for their most sacred rite of adoration. The further reaches of this logic may spell wrath and hate and persecution. Hence, were sacramental wine made safe, the fight would not be over. It were wise to forestall it now by preventive measures, that is, by combating Prohibition in itself and in its causes. Not only as a menace to the Mass, but as an easy avenue to the tyranny of governmental interference in whatsoever private and personal activity, Prohibition is itself far more dangerous than the multiple evils it aims to eradicate. But these are real evils. As Catholics and citizens we should be the first to give them battle; and we have been remiss. If, at the time and in the spirit of the Third Baltimore Council, we had established a constructive citizen movement to eliminate, by legal enactment and enlightened public opinion, those abuses of alcohol which make Prohibition's program plausible, it would not now be threatening to undermine the fabric of our religious and civil liberties. Even now such action should prove a healthy and helpful influence.

Prohibition is no preventive. It has already multiplied the making and distribution of bad whiskies, and of drugs, as alcoholic and more poisonous, and therewith the immorality and contempt of authority that such practices are wont to beget. "Throw nature out through the door, 'twill come back through the window"; and always worse than it went. But even were Prohibition a preventive it would have to be rejected on the triple ground, that it is a religious, a scientific, and a constitutional heresy. Prohibition's fundamental doctrines are: (1) That alcohol is necessarily evil, in itself, or in its effect, or in both; (2) That it is always physically injurious, or, at least, never beneficial; (3) That the State has the right to invade hearth and home and every avenue of liberty to prevent the making and taking of alcoholic beverages. These doctrines are false.

The use of wine is frequently commended, and is sacrificially commanded, in the Old Testament, and its abuse only, as St. Epiphanius wrote against the Encratites, is condemned. The New Testament enlarges the

commendation. Christ our Lord not only made wine essential to His perpetual Sacrifice, not only miraculously provided "good wine" for a wedding feast, but He drank Himself of the wine presented Him, and He condemned equally both pharasaical extremes on the liquor question: "John the Baptist came neither eating bread nor drinking wine, and you say: he hath a devil. The Son of Man is come eating and drinking, and you say: behold a man who is a glutton and a drinker of wine, a friend of publicans and sinners." Hence, the Church, which condemns intemperance as a vice, has branded the teaching of the Encratites and Manicheans, that wine is inherently evil, as a heresy. St. John Chrysostom, as is his wont, speaks as pertinently to the twentieth century as to the fourth:

I hear many cry when these deplorable excesses happen: "Would there were no wine!" Folly and madness! When other men sin you find fault with the gifts of God. What an insanity is this! Is it the wine that causes this abuse? No, it is not the wine, but the intemperance of those who take an evil delight in it. Cry rather, "Would to God there were no drunkenness, no luxury"; but if you shout, "Would there were no wine," you should add, "Would there were no iron," because of the murderers; "Would there were no night," because of the thieves; "Would there were no light," because of the informers; "Would there were no women," because of adulteries. In this way you might destroy everything. . . . This, he continues, is a satanical mode of reasoning.

and having shown that wine is given to produce joy and health and to remedy disease, he adds: "God honors you with the gift; why do you dishonor yourself with the excess thereof?"

PROHIBITION A SCIENTIFIC HERESY

From the teachings of the Scriptures and the Church on the use and abuse of alcoholic beverages, it follows that Prohibition is also a scientific heresy, for truths of religion and science, emanating from the same source, cannot be contradictory. The last word of medical science is quite in harmony with St. John Chrysostom. Prohibitionists in Great Britain, as with us, were first in the field with their favorite prescription "to win the war"; but the expert Committee appointed to examine the question, reported that the moderate use of alcoholic beverages should be permitted and provided to workers and fighters, precisely in order "to win the war." So it

was ordered. This policy was strengthened by the great medical authority of St. James Crichton-Browne, who, in a monograph remarkable for literary charm as well as scientific value, reviews with admirable poise the good and evil, moral and physiological, resulting from the past and present use and abuse of alcohol. He shows that the chemists who denied Liebig's assertion of the food value of alcohol were deceived by faulty experiments, that modern research has proved that alcohol "is undoubtedly a genuine food," and there are good physiological grounds "for the universal employment of fermented beverages," and that these have important alimentary and medicinal value. Used moderately and proportionately to needs, alcoholic beverages, he insists, promote digestion and assimilation, supplement defective dietaries, quicken recuperation of the sick and physically exhausted, and are "so eminently useful" in combating disease and for general therapeutic purposes that "almost every practitioner finds it to be of value in his particular department" and "most sober-minded medical men today . . . admit they would feel lost, lamed and impotent if deprived of its use." Noting that all progressive races have been consumers of alcohol and the only races that abandoned it, the Moslems, fell into intellectual stagnation; that nature which provides the appetite has been most liberal in diverse means of supplying it; that alcohol has proved a liberator of energy, a stimulant to individuality, a lubricant for the friction and an anodyne for the miseries of life, he concludes that its judicious use has been beneficial intellectually in stimulating the brain, and morally in developing the will power requisite to select and reject judiciously. While keenly alive to the dangerous evils of its abuse, he is at one with Lord Lister, Gautier, Sir James Paget and other eminent medical scientists, that,

Alcohol has . . . an enormous balance of good to its credit. It has thrown down; but it has built up on a far larger scale. It is somehow bound up with human destiny. It has been abused and subjected to abuse as if it were possessed by a devil; but it still holds its own, and in a multiplicity of ways ministers to the well-being and happiness of mankind. Our aim should be to avail ourselves of the gracious services it offers and to prevent its prostitution.

The British authority has this to say of Prohibition's constitutional aspect:

The acquirement of self-control is one of the main objects of education, the exercise of it a chief part in the discipline of life; and to substitute for it grandmotherly legislation is to debilitate human nature and court disaster. There is no danger to a lawful government greater than for a well-behaved subject to feel himself deprived of his natural rights.

This danger is aggravated when the good citizen is deprived also of his constitutional rights, and threatened with further usurpation. Our Government has specially emphasized the principle that men should be free to go their own way so long as they trespass not on others' rights. This freedom has been constitutionally secured to each State in the control of its domestic affairs, and custom has extended it in degree to county, city and township. Prohibition would wrest this control in purely domestic concerns, not only from the local bodies in the State, but from the State itself, adding to the national Government's supremacy in interstate relations, supremacy also in the State's own internal affairs; and not in liquor questions only, but in all. Give to a government of centralizing tendencies and multiplying bureaucratic facilities the power to regulate one of the matters within State jurisdiction, and you give it a foothold for regulating all. You are abdicating democracy for absolutism. Moreover, the State is, in effect, usurping the rights of other States while relinquishing its own. Mississippi and Florida or some sectional group may dictate habits and conduct to Illinois and New York, and vice-versa. "Majority rule" may alienate inalienable rights, and there is no knowing what conduct its unreasoning advocates will next assail. In fact, that section, which once with its blood championed State rights to prevent the freedom of many, is now foremost in renouncing State rights to diminish the freedom of all. Central control of the States' domestic affairs is a far-reaching constitutional heresy, the most perilous to the nation's destiny of the three heresies which Prohibition embodies.

THE ABUSE OF STRONG DRINK

But the State has the right and duty to eliminate those elements which are directly promotive of public disorder, in so far as they so promote it. Drunkenness, with its concomitant and resultant evils, is notoriously such a disorder; but not all alcoholic beverages tend of their nature to produce it. The main cause of drunkenness, as

the British experts reported, is not beers nor pure wines, but the abuse of strong drink or distilled spirits. The natural distinction between the two classes should be noted. Beers and natural wines have a positive food value, and their use constitutes no proximate menace to public order; spirits do constitute such a menace, and their food value is indirect and mainly medicinal. These Government should rigidly control in manufacture and distribution, and entrust their direction to medical and scientific experts.

The manufacture should be regulated even more carefully than the distribution. Most of the bourbons, ryes, etc., advertised as "pure" are dangerously impure, containing much fusel oil and other poisonous by-products of fermentation. It is these, and not pure ethyl alcohol, which usually create the alcoholic appetite that makes inebriates. Government should see that these toxic poisons be absolutely eliminated in distillation and rectification. It should also suppress the general practice of manipulating wines with alcohol and injurious chemicals, which make the product not wine but an alcoholic stimulant; and it should extend its watchfulness to the patent medicines, scores of which contain more alcohol than spirits and strong wines, are more poisonous than the common whiskies, and through drug store and mail order are more extensively distributed than either.

The distribution of pure wines and beers should be in proportion to population and entrusted to reputable men, who should be under bond to provide no liquors to minors or inebriates, to permit no indecencies of act or word, to close on Sundays and observe the hours and other reasonable restrictions prescribed. Under such conditions the liquor traffic would bring no disgrace on those engaged in it.

A sound public opinion is a prerequisite for such a reformation, and in forming it Catholics must take a leading part. Protestantism in swaying from one extreme to another has lost the sense of proportion, of comparative moral values, of the distinction between use and abuse. Catholics, who know, with the philosophy of Catholic truth, that temperance and abstinence are begotten of the will, not of external compulsion; that the will should follow the findings of the intellect and be

trained in home and school and church to find and follow wisely; and that the command to pluck out your own scandalizing eye never warrants your plucking out the eye of your scandalizing neighbor, should seize on every avenue of intelligence to instruct their less-favored fellow-citizens on the true moral basis of civic rights, duties and forbearances. We should teach them that alcohol if thrown out through the door of Prohibition will return in a more vicious form through the windows of illicit stills and drinking dens and drugs. We would do well to circulate such balanced studies as Father Johnston's "An Aspect of Prohibition," Crichton-Browne's "What We Owe to Alcohol," Martin's "Fallacy of Prohibition," De Focatiis' "Main Source of Alcoholism," Rev. Dr. Wasson's "Religion and Drink," and Hon. Royal Cabell and ex-Senator Bailey's addresses, which cover the religious, scientific and constitutional phases of the question.

But our best propaganda will be our own example. If as Catholics we practise ourselves and form in our children and dependents that self-control which begets temperance and abstinence in liquors as in other subjects of indulgence; and if as citizens we bring an enlightened conscience into politics and business, and thereby enact good laws and see that they are kept, such emotional extravagances as Prohibition will soon settle into sense. In the United States Constitution we are heirs to the wisest instrument of government that obtains in any great nation of our day. It devolves most on Catholics to preserve it in the sense and spirit of its founders. If we maintain this heritage, it will of itself preserve all our liberties.

Personal Prohibition Needed

W. J. LOCKINGTON, S.J.,

From a Pamphlet Published by the Australian Catholic Truth Society, in 1915.

A problem that is the subject of much thought at the present time in the minds of earnest workers for humanity is that of discovering the most efficacious means of checking the evil of drink. This is an evil that is creep-

ing like a plague through our civilization, leaving ruin and desolation in its track. It is the great problem of the present day. Matters relating to health, housing, labor, poverty, crime, and charity are troubling most nations. The question of drink is interwoven with them all, and overshadows them all.

Everywhere the awful results of the curse where it touches the individual soul, or taints family and national life, are, alas! only too evident. In the Old World the patriotic Englishman hears each year the tramp of an army that marches by, a doomed host, 60,000 strong, staggering to its goal, the dishonored blackness of a drunkard's grave. In the ranks he sees old age, despicable and degraded, manhood and womanhood trampled in the mire, childhood with the lilies of its innocence faded. His countrymen spend £500,000 each day in strong drink. In the New World, in the United States of America, the American that is anxious for the welfare of his country finds that a great part of his national trouble comes from the fact that his compatriots spend \$1,568,470,514 yearly in drink.

On every side earnest workers, animated by love of God and love of their fellow-men, are strenuously striving to check the terrible tide. The crying urgency of the evil, and its magnitude, impel them to throw themselves into the fight with impetuous ardor. This very eagerness and earnestness, however, are very dangerous assets if they be not steadied by scientific knowledge of the evil to be attacked. Zeal without knowledge is like a galloping four-in-hand without a guiding arm on the reins; progress is rapid while the road is straight and clear, but the very first turn or team met will inevitably bring disaster. Study of the subject has, as was to be expected, brought forth many different opinions and many proposed remedies.* Of these, only one concerns us here, that which is popularly, or unpopularly, as the case may be, known as Prohibition.

CARDINAL GIBBONS SPEAKS

In the year 1914, for declaring that "Prohibition was impossible in a Christian country," Cardinal Gibbons was severely criticized. Let us examine the system in operation, and judge it by its results. The Prohibition move-

ment arose from the fact that many, in looking for causes in order to apply efficient remedies, have concluded that the root of the evil is the existence of the ubiquitous saloon. Watching the crowds that flock to these places and spend their hours uselessly and injuriously, they cry: "Let us close these houses, and banish strong drink from the land, and we shall be a sober people!" It seems a rational and commendable course. There is an imperative command laid upon man by God of avoiding the occasions of evil. The saloon is an occasion of evil to many, and therefore must be avoided by them. Just imagine the plight of a poor workingman, with a weakness for drink, who, to return home, has to pass through the streets of one of the great cities of today with its saloon on almost every street-corner! If he is to obey that command, his only safe mode of progression would be by balloon; and even then the probability of his striking a saloon in descending would be very great.

Prohibitionists argue that if these houses be removed from our streets, the cause of the temptation being banished, men could walk to their work and to their homes sober and respectable citizens. So convinced are they of the truth of this that they have begun, and are carrying on, a vigorous propaganda by voice and pen, and argue that it is the duty of the State to act as they wish in this vitally important matter. In some places they have succeeded in this; they have had the sale of strong drink forbidden in certain areas, under pain of very severe penalties.

The innumerable pamphlets and leaflets that its supporters scatter broadcast all aim at proving that Prohibition turns the land where it obtains into a paradise in which man lives happy and contented. Workmen are said to be better paid, employers better served, families better cared for. One lecturer says: "It is effective alike in town and country districts; it has reduced crime and poverty; it has saved material wealth; above all, it means the 'permanent saving of young men for good citizenship.'" Unfortunately, time as it passes reveals that the leaven of Prohibition does not act on society in the beneficent way its supporters proclaim.

PROHIBITION IN MAINE

Let us study, for a few moments, the condition of things in the State of Maine, the first State in America to adopt Prohibition. Here we have a State where it has been in operation for nearly seventy years, and where all the conditions that, humanly speaking, make for success were present. The agitation there began soon after the year 1830. General Neal Dow was one of the leaders. He was instrumental in passing the first law prohibiting drink, in the year 1846. Since that year, with the exception of two years, Maine has been a Prohibition State. Time after time the law has been amended and elaborated in order to render it more effectual. A highly-organized body of police and sheriffs and deputies saw to the carrying out of the law, and a scale of very heavy penalties, by fines and imprisonment, was passed by the Legislature to ensure its observance.

About a year ago an article appeared in an Irish paper, written by a gentleman who had visited Portland, the chief city of Maine. He was highly pleased with all he saw there, and wrote advising the Irish people that, if they wished to grapple with the drink problem, they could not do better than follow the example of Maine. Her laws were extolled, and her methods of enforcing them. Then followed a roseate account of Portland—no saloon, no drinking, no drunken men, and a contented, prosperous community. Reading it, one would incline to the belief that Prohibition was a panacea for all civic ills.

It happened that during the same year, and in the same month of the year, in which this gentleman was in Portland I was there also. I had gone to Maine to see, personally, the effects produced in a State where Prohibition had been the law for nearly three-quarters of a century. I am sorry to be compelled to state that my experiences were not such as would cause me to agree with the opinions of the writer spoken of. True, to the casual observer the streets seemed orderly and the saloon entirely absent. But when I penetrated beneath this external respectability, as I was enabled to do by the credentials I had obtained, I found that things were not what they seemed. Space will not permit of a detailed account of my investigations, else I might tell of

the many scenes of wretched misery, of vice and poverty. all reeking with drink. I found drinking rampant in every direction, and drinking accompanied by all the evils that attend "sly-grog" selling.

"SAND-PEEPS" EVERYWHERE

In those quiet-seeming streets were numbers of women and young girls, with small bottles of liquor concealed about their persons, ready to supply whoever asked. These bottles are known locally as "sand-peeps," because so many of them are to be seen every morning lying empty, half-hidden in the sand of the roadside. What I saw in Portland convinced me that the action of him who would cure the drink evil by Prohibition is like to that of a father who, finding his child mottled with the red rash of fever, places the boy under a cold shower bath. The red rash disappears, and the father, looking on the fair, white skin, is jubilant, because, in his ignorance, he thinks that he has cured his child. It does not need a medical expert to tell him that he has but driven the disease inwards, where it will strike at the very vitals of the child; and, unless prompt measures be taken, that father will soon be arranging matters with the undertaker. Likewise in Portland, the disease has been driven beneath the surface, and runs riot there unchecked. It is eating into the very vitals. "Kitchen bar-rooms" by the score abound, each with its own circle of customers, degrading the families that own them. Portland is a standing example of the washing of the outside of the platter. I shall tabulate a few facts to substantiate these statements:

(1) The report of the Probation Officer for Portland for the year ending December 31, 1910, shows that in his court the number of people arrested was 989. Of this number, 874 were arrested for drunkenness. (2) The report of the Sheriff for the same year tells of 2311 commitments for drunkenness. (3) The report of the Chief of Police for the same year tabulates the fact that, out of 4793 arrests, 3437 were for drunkenness.

Comment on such astounding facts were superfluous. In the year 1908 the police raided a "rum express" company's offices in Portland. I do not know how many employees the company had, but I subjoin the list of delivery from April 4 to May 8, 1908, of *one* of them:

137 kegs of intoxicating liquor, weighing 100 lbs. each..	13,700 lb.
13 cases of intoxicating liquor, weighing 110 lbs. each..	1,430 lb.
74 cases of intoxicating liquor, weighing 55 lbs. each..	4,070 lb.
41 jugs of intoxicating liquor, weighing 16 lbs. each..	656 lb.
7 jugs of intoxicating liquor, weighing 10 lbs. each..	70 lb.
1 bottle of intoxicating liquor, weighing 85 lbs.....	85 lb.

Total20,011 lb.

VIGILANCE OF THE AUTHORITIES

Truly, an amazing record for one employee of one company for one month! An obvious question suggests itself here as to whether the authorities do their duty and endeavor to enforce the law. These authorities are divided into three distinct departments, namely, the deputy enforcement commission, the police, and the deputy sheriffs.

In answer, I may state that I have examined cards of commitment that are kept by the Sheriff's liquor-seizing squad for the use of the prosecuting attorney in the Grand Jury hearing. The cards, for instance, bearing dates between January 10 and April 29, 1910, show that during that time there were 111 seizures, or more than one seizure a day. Yet these officers were blamed for neglect, and at the election held in the following September were put out of office, an action that showed that, in cases of neglect of duty, the offenders were severely punished, and steps taken to ensure enforcement of the law. Another proof of the vigilance of the authorities is the list of fines imposed. This is astonishingly long, and shows the uselessness of Prohibition to check the sale of liquor. Here are a few of the fines, copied at random: A paid in fines from May, 1904, to September, 1908, \$1,900; B paid from January, 1906, to January, 1909, \$900; C paid from January, 1906, to January, 1909, \$1,700; D paid from January, 1906, to May, 1908, \$900. One married couple paid in thirteen years the sum of \$12,000 in fines.

OPINION OF A PORTLAND PAPER

A summary of the condition of Maine in 1908 was given by the *Daily Express Argus* of Portland in its issue of March 21 of that year. It was written on the occasion of the birthday anniversary of General Neal Dow, "the Father" of the movement, and is as follows:

The birthday anniversary yesterday of Neal Dow suggests a reference to the movement with which that name has become so closely identified. Aroused to the evils incident to the liquor traffic, Neal Dow set himself to the work of extirpating them with all the energy of a resolute will. His method was the short-sighted one of compulsion. He proposed to prohibit the liquor traffic altogether, regardless of the public sentiment in any individual community; to make men sober and total abstainers by law. The system which he so strenuously advocated finally prevailed in Maine, and was later adopted by some fourteen or fifteen other States.

What have been the net results? In the first place, the resort to legal compulsion weakened, and at last practically ended, the efforts which, like the Washingtonian movement, depended on persuasion, the appeal to reason, to moral and to common-sense. This has been an incalculable injury to the cause of genuine temperance. The resentment and opposition engendered by sumptuary legislation of this type have also hurt the temperance cause.

In other directions the imposition of Prohibition has been fruitful in evils, as bad as, if not worse than, drunkenness. It has fostered a spirit of lawlessness and law-evasion. It has promoted hypocrisy and humbug and the "gentle art of lying." It has proved a fertile source of corruption in politics, and of moral debauchery in public officials. Maine people, conversant with conditions under Prohibition in this State, know that these are facts. After over half a century of Prohibition experience, what has Maine to show for Neal Dow's system? A record of humbug and law evasion, varied only by spasms of enforcement, inspired mainly by fear or pretence; the introduction of vile liquor, in the sale and distribution of which even women and children have been impressed, and a degree of drunkenness that compares with many licence communities. After more than half a century of Prohibition, for instance, the arrests for drunkenness in a year in a single Maine city of 20,000 numbered over 2500, the highest in the city's history.

The above is certainly a stringent criticism, and even after making allowance for the warmth of partisanship, is a terrible indictment of Prohibition.

EX-PRESIDENT TAFT SPEAKS

I shall bring one other witness, an eminent jurist, far removed from partisanship, Mr. William H. Taft, formerly President of the United States of America. In his work, "Four Aspects of Civic Duty," in the chapter on "The Duties of Citizens Viewed from the Standpoint of a Judge on the Bench," Mr. Taft writes as follows:

Nothing is more foolish, nothing more utterly at variance with a sound public policy, than to enact a law which, by reason of the conditions surrounding the community in which it is

declared to be law, is incapable of enforcement. Such an instance is sometimes presented by sumptuary laws, by which the sale of intoxicating liquors is prohibited under penalty, in localities where the public sentiment of the immediate community does not, and will not, sustain the enforcement of the law. In such cases the legislation is usually the result of agitation by people in the country who are determined to make their fellow-citizens in the city better.

The enactment of the law comes through the country representatives, who form a majority of the Legislature; but the enforcement of the law is among the people who are generally opposed to its enactment, and under such circumstances the law is a dead letter. This result is the great argument in favor of so-called local option, which is really an instrumentality for determining whether a law can be enforced before it is made operative. In cases where the sale of liquor cannot be prohibited in fact, it is far better to regulate and diminish the evil than to attempt to stamp it out. By the enactment of a drastic law and the failure to enforce it there is injected into the public mind the idea that laws are to be observed or violated according to the will of those affected. I need not say how altogether pernicious such a loose theory is. General Grant said the way to secure the repeal of a bad law was to enforce it. But when the part of the community which enacts the law is not the part affected by its enforcement, this is not a practicable method. The constant violation or neglect of any law leads to a demoralized view of all laws, and the choice of the laws to be enforced then becomes as uncertain as the guess of a political executive in respect to public opinion is likely to make it. Such a policy constantly enlarges in the community and the class of men with whom the sacredness of law does not exist.

Here we have the testimony of one of the most eminent jurists of America, a man who, by reason of his integrity and his learning, has been elected to the highest office in the land of his birth, and who is today President of the Academy of Jurisprudence in America. He speaks with the judgment of a long experience, filled with exceptional opportunities, and gives with judicial dispassionateness his reasons for stating that Prohibition is a failure, thereby justifying and agreeing with the opinion of that eminent churchman, Cardinal Gibbons, who crystallizes all the legal arguments of ex-President Taft in the one sentence, "Prohibition is impossible in a Christian country."

Religion and Democracy

MOST REV. EDWARD J. HANNA, D.D.,
Archbishop of San Francisco.

The Address Delivered at the Opening of the Catholic Educational Convention, San Francisco, July 23, 1918.

IN the midst of the most titanic struggle that earth has ever known, we gather here, representatives of Jesus Christ; representatives of His Church, which has been, through the ages, the teacher of mankind. From the heights of Heaven did the Father send Christ, the Light of the world, and Christ sent the Apostles and their successors to continue His mission—"As the Father hath sent Me, so I send you." "Go teach all nations." In virtue of this command Divine, the Apostles sent forth unto the conquest of the Roman Empire, and in virtue of the same command, teachers in Christ's Church have, in every crisis in the world's history, ministered wisely unto men's needs; have solved the problems that have vexed the human race; have directed men unto the realization of their high destiny; have saved our civilization from impending ruin.

Today the same teachers, illumined by light from on high, have a message for our battle-scarred world; a message of hope; a message of power; a message of healing. We come, therefore, not in the name of any earthly potentate, but in the name of the God of Hosts; we come, not in our name, but in the name of Christ "to whom all power has been given, in heaven and on earth," and though humble followers in the footsteps of the Man-God, we come with the same good tidings that went forth from Jerusalem unto the conquest of the pagan world; with the same strength that conquered the hosts of Mohammed; with the same wisdom that saved the world's culture

through the tenth and eleventh centuries; with the same puissance that made the Papacy dominate the world in the days of Albert, and Thomas, and Innocent; with the same teaching that held the banner of Christ triumphant through the Reformation; with the same mystic message that holds the love of millions in these days when the promised progress of science has left the world cold, doubting, selfish, even hopeless; and when the boasting enemies of Christ, proclaiming their independence of His teaching, and of His power, have failed beyond hope of recall. We come with the faith that can move the mountains, and with a devotion that knows no bounds.

CHRISTIANITY AND PAGANISM.

The struggle, which today involves the nations of the earth, has many phases. It is the pagan ideal opposing the ideal that has come into the world with Christ. It is the supernatural that lifts unto Heaven, struggling against the natural that seeks only the things of earth. It is the gospel of national selfishness making strife against that generosity which would give to every defined group its inborn right to freedom. It is the last stand of imperial autocracy against the rights of the people to rule themselves, and to develop their own powers unto fulness. It is a battle against men who would bring the world under the domination of their cold, cynical, inhuman philosophy. We have espoused the cause of freedom, the cause of democracy, and we must transmit our inheritance of liberty unto the children of the next generation; and with liberty, we must hand down the inheritance of Christian culture, which has come to us across the ages. Nor do we believe that we can pass on to posterity our cherished hopes, our boasted liberties, unless we ourselves, feel in ourselves, all that is good and true in our freedom, all that is great in our culture; nor is such feeling possible, unless in us are developed those ideals which spring from religion, yea, the religion which is from Christ. For in the development of a democracy, such as we have in mind, religion has been, and will be, supreme. •

MEANING OF DEMOCRACY.

Democracy means government by the people, and government by the people implies faith in our fellow-men. But faith in our fellow-men, and confidence in their power to realize great ideals, are based on man's inborn dignity. Going back over the history of the struggle of men for freedom, of the struggle for the right to rule themselves, it is clear that the great democrats, since the time of Christ, believed in man's high place in creation. But where have the ages learned man's great estate, his place in the world around him? Where, save in that revelation that teaches us that man was made in God's image, and that in his being he reflects the intelligence, the power, the beauty, and the love of the Most High. Where, save in that same revelation, have they learned that what is great and noble in man, must in the end triumph, in spite of inborn weakness and tendency to evil? Where, save in the clear light that has come from God, through Christ, have men learned to trust men, conscious that they will grow by being placed in a position of responsibility? Where, save in the light beyond reason, have men been able to recognize that the voice within, which told them of their dignity, and of their rights, was but the far-off echo of the voice of God Himself, speaking for right and for truth.

FAITH ESSENTIAL TO DEMOCRACY.

Faith, such as this, is the finest flower of religion, and democracy, without such ennobling faith, could never be perfect, never be enduring. Democracy must be anchored to hope, and indeed, the men who have fought the battle for liberty, and for the rule of the people, have always been men of great and of yearning hope. Nor could it be otherwise, for they must have believed in the righteousness of their cause, they must have had confidence in the permanency of their ideals, in spite of man's weakness, in spite of his tendency to follow his personal selfishness, in spite of the oppressive selfishness, in spite of the oppressive tyranny of those who ruled with a rod of iron. And is not this faith, this confidence, this hope, another of religion's finest products? Can the hope that makes sure

of the final victory of truth, and of right, be possible save in him who believes in God, and who knows that God will make triumphant what is just, and right, and available unto man's destiny? And where, save in religion, has man thus learned of God?

The men, who through the ages, have fought for freedom; the men who believed that their fellows developed into highest things, under the rule of the people, must have been lovers of men. But man is only worthy of enduring love, when viewed from the standpoint of religion, when viewed through the eyes of God. For history attests, that those who have labored in behalf of humankind, and have had their eyes only upon the present, have regarded only the things of earth, have soon tired, because they found man, in spite of his high estate, so weak, so low, so vile. Again, the great democrats, the great lovers of men, those who are willing to give up all for their brethren, how they will be cheered on to victory, when they look upon men as reflecting God's glory; look upon men, even as Christ saw them, when He loved to the end, giving for them His life that they might live. And this great love for men is absolutely fundamental if democracy ever achieve a perfect triumph; and only religion will be able to make the triumph effective.

DEMOCRACY'S SURVIVAL DEPENDS ON HIGH IDEALS.

But these are indeed lofty ideals, and seemingly beyond the power of man, as we know his recorded deeds in history, nor can we deny this contention; but democrats of the type which the great Leo describes in his Encyclical on "The Christian Constitution of States"; democrats of the type of our great Lincoln, believed that in God's hands were the destinies of nations; that the aspirations of men for liberty, were God's inspirations unto higher things, and consequently they looked to God to heal man's weakness; they looked to God's presence in man to make him feel, not only his dignity, but the great need of help from on high, without which he could not live in keeping with his high place; they looked to God's kindly answer to the prayer of his children, to make them worthy of the faith and of the confidence which their fellows must re-

pose in them; and they looked to this faith, triumphant in God's mercy and in God's aid, to make them eager and ready to risk all, that their great ideal might stand.

But men will say that democracy, in the course of the ages, has invariably failed. The obvious comment on this assertion is, that in the world's history, every form of government that has depended upon the unaided wisdom, the unaided strength of man, has had its day; has reached the apogee of its glory, and then has passed away. Recall Greece and Rome; recall the story of the growth of the nations that make up our modern world. But, tracing through history the failures of the world's democracies, it is clear that the corruption of the high ideals must ever accompany democracy, has always been the forerunner of revolution, and the beginning of that tyranny, and of that oppression, which in the end have brought on democracy's downfall. The old story always. Men, in their longing for happiness, put the fulfilment of their heart's desires, in treasuring wealth, in seeking comfort, in abandoning themselves to idle luxury, and to the pleasures of sense; they loved the acclaim of the people; they longed for power over their fellow-men. But they forgot that the human heart finds no lasting rest in these things; they forget that man must subordinate all these things which catch his fancy, to truth and virtue, to mercy and affection, to service born of love—for these only, can fill his mind and his heart. They forget that treasure and luxury, and pleasure and power, no matter how they may fascinate, pass with the night, while truth and justice are everlasting: and though man must use these passing things, as stewards of the good things of God, they forget that he must not place in them his happiness, for he was made for God and his heart will find no peace till it rests in God.

THE LIBERTY-LOVING MAN MUST BE THE "SLAVE OF
LAW."

But if these be the great securities of democracy, then in a democracy, religion must have the largest place, for only in religion have men learned these mighty, these saving truths; only religion has made men adopt those

high and lofty standards; only religion has taught men to place the fulfilment of their hopes, not in the things that pass with this life, but in the possession of the treasures which belong to the life to come; only religion, through the centuries, has begotten that faith in the life beyond, which has made men give up consistently, yea, and finally, the things which the heart of man so craves, to the end that truth and justice may be triumphant.

Often where liberty abounds, there is a tendency to believe that freedom means the privilege of doing as one pleases. No matter how much we desire to follow the passing whim, the thoughtful man must know that the full enjoyment of freedom is only possible in the reign of law, which is ever reason's ordinance, and so true is this, that Rome's greatest genius defines the liberty-loving man as the "slave of law." True, in our democracy, the law represents the will and good-pleasure of the governed, but can we leave the observance of the law to the fickle fancy of each individual? When passion stirs, and personal interest urges, will he still obey? Only when men recognize that man's law is the reflection of God's eternal ordinance; only when men know that all authority comes from God; only when men see in the law-giving body, representatives of the Most High; only when men obey because God speaks unto them in those who rule, will there come in the reign of law, without which no government can endure. Again, only religion, yea more, only the religion of Christ has brought men to recognize the supremacy of law, as the reflection of the mind and will of God Himself, and only religion has made obedience to law sacred to the individual who lives where men are free.

The very essence, therefore, of our freedom, is the restraint and compulsion we place upon ourselves; the very success of our democracy must come from the sacrifice of our personal likes and tendencies unto the good of the whole body politic—and is not sacrifice the supreme test of all religion? We can also affirm that our ideal democracy must ultimately depend upon the developed sense of personal responsibility in each individual making up the nation, for as the individuals are, so will be the nation. Every man, no matter of what estate, must take

his place; he must do all that falls to his lot, and in particular, he must, with wise appreciation, and without hope of personal advantage, choose the men whom he places in authority over his fellow-men. This must mean a high appreciation of man's personal dignity, a clear insight into the value of liberty, a knowledge of the checks necessary because of man's frailty, and the willingness to sacrifice every personal interest that would stand in the way of the great good of the larger group. Here again, it is man's deep religious convictions which make him appreciate his dignity, and his God-given freedom, and force him to forget his private, personal interests, to the end that the higher rights and privileges of his brothers may rest secure.

CHRIST'S CHURCH AN INSPIRATION TO THE HIGHEST IDEALS OF DEMOCRACY.

In the ideal democracy, where the people really rule, religion must ever be a directing, energizing power, and if we hope for such a democracy in the future, the Church which represents religion, and bears unto the world the message, and the power of Christ, will ever be democracy's greatest bulwark.

It has ever been the boast of democracies, especially in our age, that they mean naught save solicitude for the welfare of men because they are men; that they mean anxiety for the equal rights of our fellows before the law, no matter what may be their station, that they mean care for those, who because of their circumstances in life, are least able to care for themselves—in a word, “a benevolent movement in behalf of the people.” In this, too, history teaches us that religion has been effective. Christ, when He came unto our estate, was born on the wayside; His early life was one of exile in a foreign land; His Nazareth home was among the poor; He earned His bread with the sweat of His brow, and when He came forth unto the light of public gaze, He astounded the world by His simplicity of life; by His attitude towards the rich and powerful; by His championship of the cause of the weak, the poor, the downtrodden, and through the ages, the religion of Christ, as personified by the Church, has ever been the

champion and the advocate of the cause of the people. I need not recall the early Christian Church, whose democratic spirit has passed into a proverb.

I need not tell the story of the organizations for relief, that under the leadership of the Bishops, lifted the awful burden of hunger and sickness from the poor, in the time of Constantine, and during the reign of the Emperors that followed him. Did not Julian, the bitterest of foes, exhort his pagan priests to emulate the Christian clergy, in the field of popular action? And when the empire fell, and the feudal lords began their sway, the Catholic Church continued to advocate the claims of the masses; and in the laws of Charlemagne, her impress is marked to a high degree. Is not the great rule of St. Benedict the charter for popular action? Did not the Crusades, in which men fought for God and not for gold, bring in an era of democratic feeling, such as was never known before? The great Franciscan movement is democratic, surely, and the gilds of medieval Europe, under the guidance and leadership of the Church, taught the people the power of organized effort, and taught them, too, that they could gain for themselves much greater advantage than they could hope for from kings and princes, who promised much, and did so little. And the highest places in the gifts of the Church, went unto the men who rose from the poorest and lowliest of places, while her theologians, from Thomas to Suarez, spoke with uncommon clearness, of the inborn rights of the people, even in an age when the privileges of caste were not questioned. Surely, too, the monasteries, in all time, have been the center of democratic action, and on Friday last, the Church celebrated the deeds and the prowess of one, who with organized effort, did more to champion the cause of the poor, than any man since the days of Christ, and his spirit today marches triumphant through the land. Nor was the interest in the people's cause ever asserted with stronger emphasis, than in the great Leo, whose pronouncements on democracy, and on the rights and duties of states and of peoples, form the greater charter of all our modern Christian sociology.

To many of the modern democrats, these things indeed

sound strange, to them religion seemingly has no place in advancing the people's cause, for they have abandoned the God of their fathers, they have forgotten that the laws made of men, must reflect the truth, and the justice which are God Himself; they have, by asserting too great a freedom, thrown off the yoke of authority which is from God, or they have robbed man of his own individual dignity, by making him a slave, a plaything of the dominant State; they have weakened the place of conscience in the life of man, and forgetting that they must give to God an account of their gifts and their stewardship, they have used the vast opportunities of freedom for selfish aggrandizement, and for imposing upon their fellows burdens more onerous than were known in the days of the tyranny of kings and of feudal lords; of these things, the traditional doctrine of the Church is the corrective; against this impiety, in all its forms, the Church has been, and must be, the safeguard. She teaches man's subjection to God's behest; she teaches man's high estate, and that he must not be a slave; she teaches man's obligation to listen to the voice of conscience, speaking with the authority of God; she tells of justice and judgment before God's august tribunal; she detests greed and dishonesty; she defines the obligations of wealth, and the rights of the poor; she inspires unto highest ideals of justice, and purity, and truth; she ministers strength to men, that in spite of inborn weakness, they may stand valiantly for the things that contribute most to the great purpose of our life here and hereafter.

RELIGION THE BULWARK OF IDEAL DEMOCRACY.

Religion, then, will be the great bulwark of our ideal democracy, religion provides, and has provided ever for the betterment of the masses, and for increasing the measure of men's happiness here below, while it always avails itself of the chance to fashion minds and hearts to things which are everlasting. You, who gather here, are representatives of religion in a very high sense; you speak as others may not, for the Catholic cause; your deliberations shadow forth the Christian mind as others do not, cannot, and of a consequence upon your ut-

terance, your own people will stand, while those outside the pale of the Church will listen, at least, with that respect which is due to the great institution, the wisdom of which you so honorably represent.

What, then, is your message to the American nation in these awful days of ruin and bloodshed? What word of strengthening, of hope and of consolation do you send forth from the city of St. Francis? Watchman, what of the night! And the answer rings clear: With banners unfurled you call us to battle, to battle for God, to battle for Christ, to battle for truth, to battle for justice, to battle that our fellows may be truly free, to battle for the highest national ideals that have ever been set before a people, to battle for the inheritance of light and of power, which has been transmitted to us down the centuries, to battle that our children may live in peace and may grow unto the fulness of the age which is in Christ. More efficacious than the crash of cannon and the clang of arms, will be the Christian teacher, at whose feet we can learn the answer to the questions that vex our age and learn the cause of the desolation which has come upon us; more efficacious than embattled militarism will be the Christian school wherein the children of our great Republic will learn that there is a God in heaven to whose behests they must bow, and before whose judgment seat they must stand—wherein they will be taught the place of Christ in the economy of Divine Providence, and that He lives and teaches in the Church against which the "Gates of hell shall not prevail." The Christian school wherein they will know the great moral sanctions of the law unto the children of men; wherein they will con the counsel of Christ, and from His lips take their rule of life; wherein they may find that man is God's image, and of more worth than all earth's possessions; wherein they will learn the love of their kind, and that mercy must ever season justice; wherein they will be taught to make sacrifice of personal interests for the higher things of the spirit; wherein they will be made to recognize the higher code taught by Christ, in accordance with which men are ruled by moral force, not by armed power; wherein they will search out the mystery of man's weakness, and learn God's way of

strength; wherein they will know the power of humble prayer, and moral strength that flows from the heavenly Sacraments; wherein they will be trained unto self-conquest, and be made verily great, by becoming verily humble, where, in a word, mind and heart, in the school of Christ, will be made to reflect Him, who, in the end "must reign," yea until He "Puts His enemies under His footstool."

Thus will you fulfil your great task, and through education and through its mighty force, place our Republic on a foundation so strong and so deep that it may rise majestic through the years to come, to be unto all men, of every clime, a refuge from danger, and a home of peace; to be unto all men, the opportunity to develop what is best and noblest in them, while they journey here below; to be in very deed the City of God here, that ever leads to the City of God, which is everlasting.

The Feeling for Literature

BROTHER LEO, F.S.C., L.H.D.,

Professor of English in St. Mary's College, Oakland, Cal.

*A Paper Read at the Catholic Educational Convention,
San Francisco, July 24, 1918.*

When institute lecturers run out of inspiration and educational writers vainly woo their slender and capricious muse, it is the fashion to turn upon the teacher of English and soundly berate him for his failure to impart a working knowledge of the mother tongue. At such moments we are told that even after ten or twelve years of schooling very many of our children, so far as their knowledge and use of English is concerned, are poor and miserable and cold and blind and naked. They show no spark of originality—except in spelling; to them punctuation is either a nightmare or a thing of naught; grammar—even that slight body of linguistic theory which we call English grammar—they study seemingly only to outrage and affront; and vigor and clearness and grace of style seem as

far removed from their perception and use as the binomial theorem from the consciousness of an Argentine ant. What is the matter with our teaching of English? is the ever-recurring cry; and with it comes the ever-recurring charge: Our schools are not doing what they should do to make the children read and write efficiently.

Now, this is not at all a pleasant subject; the implied accusation hurts—mainly because there is so much truth behind it. And so our teachers of English and our principals and inspectors periodically examine their professional conscience, excite themselves to sorrow, often make a public confession of their pedagogical sins, and finally, as good Christians should, form a steadfast resolution of amendment. The resolution, besides being the most practical, is also the most interesting step in this penitential process; for it invariable takes the form of refurnishing old methods and adopting new ones which, when the evolution of time brings about another season of penance, are cast into exterior darkness.

And so it seems to pass that in the teaching of English

“Our little systems have their day,
They have their day and cease to be.”

What is wrong with our teaching of English? Every year an unflinching finger is laid upon the weak spot, and every year upon a different spot; every year enthusiasts suggest a panacea, and every year a different panacea. We must have more drill in spelling and dictation, or we must shun routine exercises because they lack spontaneity; we must give more general criticism of written work, or we must correct written work more intensively; we must analyze and condense, or we must synthesize and paraphrase; we must teach more foreign languages, or we must flee from alien tongues as from the face of a serpent; we must inculcate the principles of formal logic, or we must teach the children to think on their feet; we must widen their intellectual horizon by means of general reading, or we must discipline their minds by frowning upon literary browsing; we must have them write lavishly, or we must insist that they write little and well; we must correlate English with geography and manual training, or

we must regard English as a subject that is essentially Sinn Fein. But always, so runs the implication, if we teachers of English would save our souls and our faces, we must study the "mechanics" of English, we must amend our methods of teaching, we must tinker the tricks of the trade.

METHOD NOT THE BE-ALL AND END-ALL.

Far be it from me to underestimate the importance of method. We need some sort and some degree of method in everything we do, from making mental prayer to knitting socks for the Belgians; but we err, and err grievously, when we make method, even the best method, the main consideration, the be-all and the end-all of endeavor. And I am quite convinced that the radical reason why our English teaching is less than fifty per cent. efficient, why our boys and girls have so little to show for the time they have devoted to oral and written expression, is that we have been too practical, too utilitarian, too intent upon method; that we have so disproportionately concerned ourselves with the body of the subject that we have disregarded the claims and even the existence of its soul.

Oddly enough, we should promptly check ourselves were we to make a similar mistake in certain other things we teach. Take, for instance, the matter of politeness. To form in a boy gentlemanly traits and bearing, we do not place undue reliance on a text-book of etiquette. We do not discuss the "mechanics" of good breeding. We do not worship rules. Rather, we seek to instill the *spirit* of Christian courtesy. We strive to arouse the conviction that true politeness is founded on Christian charity, self-sacrifice and forbearance. We teach the boy to model himself on Our Lord, the world's supreme Gentleman. And we endeavor, as teachers, to be gentlemen ourselves. We now and then call attention to specific details of etiquette, but for the most part we prefer to suggest them—suggest them by our every word and tone and look and gesture, by our general carriage of body and attitude of mind.

Again, take the subject which is the paramount subject in our Catholic schools, the subject which is the real and

sole justification for the existence of our educational system—religion. From time to time, and very properly, we have discussions as to the best methods of imparting a knowledge of religious truth and of forming the Christian character; sometimes, as in cities where the summer heat affects the mental operations of convention speakers, the interchange of views may even lose something of its wonted philosophic serenity. But despite differences of opinion regarding method and despite the warmth with which we state our preference, each one of us is certain that what really matters in the teaching of religion is the character, the personality of the teacher. We agree that the fundamental aspect of the matter was grasped by the devout and relatively unlearned religious teacher whose motto was: "Since to make saints is my mission, I must be a saint myself." We gladly admit that, all else being equal, the teacher of religion who knows a great deal about biology and child psychology and dogmatic theology has an advantage over his less learned brother; but there is not one of us who, commissioned to select a teacher of religion for a given class, would prefer a biologist or a psychologist or a theologian to a zealous and unassuming saint. We all realize that the best men to teach religion is the man who lives religion, and that even though his methods be antiquated or uncertain he is still a power in the classroom of the Catholic school because he is possessed of the spirit of religion and the spirit of Jesus Christ.

"HAS HE THE FEELING FOR LITERATURE?"

And therefore, just as the crucial question concerning the teacher of politeness is, "Has he the spirit of courtesy, has he the feeling for etiquette?" and the crucial question concerning the teacher of religion is, "Has he the spirit of devotion, has he the feeling for religion?" so, it seems to me, the crucial question concerning the teacher of English is, "Has he the spirit of art, has he the feeling for literature?" Whether he has read books about books, has written a dry paper on how to secure interest, uses the dramatic method in his teaching, insists on word-analysis, believes in the efficiency of paraphrasing—such

things are relatively unimportant. But, assuming that he has a grasp of three or four general principles that underlie all teaching, he is a good teacher of English, and he must be a successful teacher of English, if he knows and loves some of the really great books of the world, if he would rather talk Shakespeare than talk gossip, if he spends more time over Dante and Calderon than he spends over his newspaper, if he would rather soar with Shelley's skylark than eat his dinner. But if he maintains or implies that "Over the Top" is a greater book than "A Tale of Two Cities," that the solid sonnets of Mr. Walt Mason are more stimulating than the ethereal sonnets of Petrarca, that a game of bridge is more enjoyable than a wrestling bout with Browning, that a vaudeville show is more satisfying than a presentation of "King Lear," then, even though he has written dismal books on how to teach English, even though he has evolved study plans and study outlines fearfully and wonderfully made, even though he is able to discuss methodology so obscurely that even professors of psychology cannot follow him, that man is not a fit teacher of English, not a proper breaker of literary bread. He lacks vital enthusiasm, enthusiasm that ought to be irresistible, contagious. He lacks literary taste; and though men there be who smirk in a superior way at the mention of the old-fashioned word, let me assure you that when a teacher of English lacks taste he is not unlike the teacher of etiquette who eats peas with a knife and the teacher of religion who never says his prayers. His teaching, as Mr. H. G. Wells would say, is like grafting mummy steak on living flesh and boiling fossils for soup. He has not the spirit of art, he has not the feeling for literature.

But, it may be objected, the man thus heartlessly pictured may be a good practical teacher for all that. Maybe he does like his newspaper better than he likes Shakespeare and caviar sandwiches better than "The Ring and the Book." Let us concede, even, that he never reads a really great piece of literature at all except under compulsion. Be it so; but can't he teach grammar? Possibly he can; but he cannot—and he does not—teach his pupils to speak and write good English. I am reluctant to discuss what is called English grammar, for it is ex-

tremely humiliating to remember that we have to teach it at all. Teaching grammar is like drawing up a set of rules governing the use of a pocket-handkerchief. But this I know for certain: In homes and in schools where good books, great books, are read and loved and reveled in, children do not need to learn English grammar. They absorb the right use of words, just as in homes where the spirit of politeness reigns they absorb the practice of etiquette. And just as children may memorize books on good manners and remain unmannerly clowns, so they may—and do—memorize rules of grammar and continue to speak and write in a way to make the judicious grieve.

ABSORBING GOOD ENGLISH.

It is the soul that makes the body rich, and it is the spirit of literature, the feeling for literature, that lends clearness and correctness and vigor and grace and urbanity to the written and the spoken word. How do children learn politeness? They absorb it. How do they learn religion—religion, I mean, as something which immediately and unceasingly affects the mode of thinking, feeling and acting? They absorb it. If a man is a creditable Catholic citizen today it is not because he captured school medals for Christian doctrine, but because he had a good pious mother. And how do children learn to speak and write good English? They absorb it; absorb it from parents who use correct and beautiful language; absorb it from teachers who have the feeling for literature; absorb it from the worth-while books which these same teachers have taught them by example to read and love and live.

Sir Frederick Leighton and Mr. John Lane, the English publisher, were one day looking at the late Aubrey Beardsley's "Yellow Book" drawings. "Ah," exclaimed Leighton, "what wonderful lines, what a great artist!" And then he added, *sotto voce*, "If he could only draw." "Sir Frederick," Mr. Lane retorted, "I'm sick and tired of seeing men who can *only* draw." We have no dearth of teachers who make overmuch of methods and who experiment with the "mechanics" of literature. We have a copious plenty of theme theorists and spelling splitters and grammar grinders. But our English work will remain

less than fifty per cent. efficient, our children will continue to write haltingly and talk atrociously and write unmitigated trash, until some of the ultra-utilitarian ladies and gentlemen of the teaching profession who carry practicality to the point of petrification are either converted or asphyxiated and their places are taken by men and women who have a genuine feeling for literature. We are weary unto death of seeing English teachers "who can only draw."

After all, their vaunted practicality is of an extremely near-sighted sort. They aim at quick returns, at tangible results; and they get no returns and discouraging results. They are vehement in the asseveration that what counts in the teaching of English is the practical, everyday use of the mother tongue; and to reach that end they stuff the child with theoretical knowledge. What we need are more books and fewer textbooks, more kindling leaping forth of the cultured soul of the teacher to fire the responsive soul of the pupil, less cramming for examinations and more absorption of the spirit of life.

THE BLESSING OF A LOVE FOR BOOKS.

Our schools are designed to prepare the children, not for examinations, but for life, for well-rounded, harmoniously conceived, complete living, now and later on, here and hereafter. This human life of ours—the troubled interval between the cry of birth and the sigh of death—is so prevailingly a thing of clouds and tempests that we should welcome every ray of sunshine. We want to make our boys and girls—and eventually our men and women—as happy in this world as they can consistently be. And, next to the possession of our holy Faith and participation in the life of the Church, where can we find for them a more real, a more satisfying means of happiness than in the love of books? Advisedly or not, we teach scores of things—like square root and free-hand drawing and the geography of Siam—that most of our pupils will never use after they leave school, things that contribute appreciably neither to material success nor intellectual culture nor spiritual well-being; and we neglect imbuing them with the feeling for literature, a possession which will give them a fine sense of word values, which

will develop and enrich their minds, which will guide them along the ways of beauty to the throne of God. Most of them will never taste the pleasures of wealth, of social distinction, of sumptuous dwellings, of travel in foreign lands, and these things we cannot give them. But we can bid them sit down to that endless feast of the spirit spread so abundantly in the world's great poems and dramas and essays and novels. We can press into their hands the golden key to the intellectual treasure hoard of all the ages, the riches wrought of the greatest minds that scanned the ways of men, the wealth that cloy not with possession and that thieves cannot break through and steal. And this noble, this God-like office we too often fail to fill because we ourselves are content to batten on the commonplace and the ephemeral, because we, as men and as teachers—to our shame be it said—possess not the feeling for literature.

A change can come only when our teachers and our prospective teachers get more and better literary instruction. Among our teachers—with the exception of a few old and burdened criminals—there is no lack of good-will; they want to improve the quality of their work, they are anxious to read aright the great books of the world, they are pathetically eager to acquire the feeling for literature. But they do not know how. And, unfortunately, when they attend summer schools and extension courses they may be even farther from the goal, for sometimes there sits a false prophet in the chair of Moses and the blind leads the blind. The man in any community, in any institution, who is interested in books as human documents, who brings out in his teaching of literature the worth of books and the beauty of books and the sacredness of books in their relation to life, is verily as things brought from afar and from the remotest coasts; and happy beyond reckoning are those who sit at his feet.

In the second place, it is essential that the daily regulation of our community life be so arranged—if necessary, so drastically rearranged—as to give our teachers more leisure for cultural reading. This is as important from the literary view-point as a time allotment for meditation is from the spiritual view-point. We do not expect ideal conditions, and we are content to make bricks without

straw. But at least suffer us to have clay and water. And in so far as the individual teacher is permitted to arrange his own program of free-time, he might well see to it that there be less frittering and fuming and fussing over non-essentials and more whole-hearted devotion to the things of the mind. Many a promising teacher of English has been spoiled; self-spoiled, through the habit of literary flirtation in lieu of a grand passion for books.

THE TEACHERS MUST LOVE GOOD BOOKS.

And thirdly, let me suggest, with bated breath and with deepest reverence for those who sit in the seats of the mighty, that the problem of English-teaching will never be solved until superiors, principals, inspectors, directors of study, superintendents of schools and all similarly potent, grave and reverend signiors realize and exemplify in their own proper persons the joy and the wealth and the power and the glory that come of the feeling for literature. They, of all men, can least afford to ignore the great books of the race. They do not neglect their devotional exercises, for they see the wisdom of feeding their souls; some of them, like Hamlet, grow "fat and scant of breath," whence it may be inferred that they fail not to feed the body. Is it fitting that they whose office is to understand men and lead men should suffer the dust to gather on the wisdom books of the ages, should carry the practice of holy mortification to the point of intellectual starvation? If a teacher devoid of the feeling for literature cannot awaken that feeling in children, how can the superior similarly bereft act as guide, comforter and inspirer to the teacher thirsting for literary knowledge and forming literary taste?

The fair lady, literature, holds royal court and many there are to do her reverence. She has no lack of smiling, perfumed courtiers who pay her overmuch in lip service, mouth honor, breath. But many of those who laud her glories and expatiate on her charms are those who know her least. It may be that some men are so busy praising right habits of reading that they have not leisure to form such habits themselves.

"But," comes the ardent protest, alike from the superior of thirty years' standing and the novice at the start of his

teaching career, "I have not the time. I am overworked. There are not sufficient members in our community to afford me leisure for cultivating Homer and Montaigne and Milton and Newman and those other exacting friends of yours. I should like to read and re-read the world's great books, I should love to form and sustain the feeling for literature; but I have not the time."

The obvious and unanswerable reply is simply this: You invariably have time for what you consider worth your time. You have time to brush your teeth and eat your luncheon. You have time to make your meditation and recite your rosary. You have time to discourse unto edification when holy obedience calls you to the parlor. You have time—a little self-examination will convince you that this is a fairly accurate diagnosis—for at least a dozen things daily that you do not need to do, that are of no earthly or heavenly use to do, and at least a half dozen things that you would be immeasurably better off if you did not do. They all take time. Utilize that time, no matter how fragmentary, to form the Golden Hour.

THE GOLDEN HOUR.

What is the Golden Hour? Every day reserve one hour composed preferably of sixty consecutive minutes—for reading in one of the world's great books. It may be good old Thomas à Kempis or that Saint who truly had the feeling for literature, Augustine of Hippo; it may be a lyric of Keat's or a novel of Thackeray's, a play of Shakespeare's or an essay of Ruskin's; it may be a heart cry from Sophocles or a chuckle from Lamb. But read it, live it, enjoy it, ponder it, caress it, *absorb it*. And presently as the days roll into weeks you will find yourself turning to the Golden Hour and taking refuge in its depths with something of the happy anticipation and tenderness that are yours when the bell calls you to the holy places, and as the weeks cluster into months you will find new power and new beauty in every-day words and learn the way of them in written speech and relish the savor of them on the tongue, their music in the ear; and as the months fall into the procession of the years you will find your vision of life deepened and broadened and

sweetened, and your philosophy of life more sympathetic and more sure; and as the years pass in serried order over your aging head you will find more of God's love and God's beauty in the work of your hands and that work itself more fruitful, more profitable, and more pleasing. From time to time little birds of rumor will perch for a fleeting second on your shoulder and whisper in your ear of difficulties you have unconsciously dissipated, of blessings you have unwittingly bestowed; of little thoughts of yours flung idly out that have taken root in aching hearts and blossomed as the rose, of tired eyes that meeting yours saw something there that kindled anew the glow of gladness and the light of God's own Face. And then, mayhap, as your wearied limbs bear you down the sunset-crimsoned hill that leads into the valley of peace, you may sing of the feeling for literature as Petrarca sang of the voice of his beloved Laura:

"Let us but hear once more that breath of day
Sound in my ears as in my soul it sounds;
Singing, it surely wounds
And slays wrath and disdain: its brooding note
Quells all things vile and dark; like frightened hounds,
Before that liquid gold they fly away."



Books on Apologetics and Controversy

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Clarke, The Rev. Richard, F., S. J.:

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A little book every Catholic should have near him, packed with short and definite answers to the popular objections brought against our Faith. It should be given to all those who are earnestly looking for the truth. It is a mine of useful and practical information. The references given by the author are in themselves a library on Catholic apologetics.

Coppens, The Rev. Charles, S. J.:

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Coupe, The Rev. Charles:

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Didon, The Rev. Henry, O. P.:

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American Catholics owe a debt of gratitude to John England, the great Bishop of Charleston, one of the pioneers of the Faith in our country. Archbishop Messmer in this edition has gathered together the virile and learned writings of this great man. They are an inexhaustible source of Scriptural, dogmatic and controversial arguments, which even today can be effectively used with those who are in earnest with regard to the dogmas and the teaching of the Church.

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Gibergues, de, Mgr.:

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Graham, The Rev. Henry Grey:

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Hammer, The Rev. Bonaventure, O. F. M.

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Hammerstein, The Rev. Louis von, S. J.:

Edgar. Herder, \$1.00
The Existence of God Demonstrated. . . " \$1.80

Father Hammerstein, says the *Dublin Review*, is a

first-class apologist who is up-to-date in every branch of his difficult art. The cogent logic and the apologetic skill of these two volumes dealing, as they do, with the very fundamental facts of religion are irresistible.

Hay, The Rt. Rev. George:

The Sincere Christian.....Herder. \$1.75

This is a new and revised edition by Canon Stuart of one of the classics of Catholic apologetics, "one of the standard works," according to the *Ave Maria*, "with which our fathers and grandfathers were as familiar as later-day Catholics are with their favorite magazine or newspaper. And like all other classics, it will bear frequent perusal."

Hecker, The Rev. Isaac T., C. S. P.:

Aspirations of Nature,
Catholic Publication Society, \$1.25

The Church and the Age " \$1.00

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Hettinger, Franz:

Natural Religion.....Pustet, \$2.00

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Two lengthy excerpts from the longer masterpiece of the author of "The Apology of Christianity" and translated by Father Bowden of the Oratory. The eloquence and the learning displayed by Hettinger are of the highest order. The author was thoroughly acquainted with the entire system of German philosophy and shows especial skill in answering the objections brought forth by the pantheistic and material schools so popular in the nineteenth century. As apologetic works these two volumes are of the highest order.

Hill, The Rev. Michael P., S. J.:

The Catholic's Ready Answer.....Benziger, \$2.00

Among the questions treated in this serviceable volume are Agnosticism, Cremation, Christian Science, Eugenics, Labor Unions, Spiritism, Strikes, Socialism, Theosophy, the Iron Law of Wages, etc. Of the book *America* says: "Father Hill is to be congratulated warmly on having written a book that will be of great value to teachers, catechists, instructors of converts

and even to the 'general reader,' for the author furnishes them with 'answers' no less 'ready' than convincing to many of the attacks made to-day against the Christian Revelation and Catholic morality." The book, according to the *Philadelphia Catholic Standard and Times* is a mine of substantial information on almost every branch in which religion and Catholic philosophy are concerned.

Hull, The Rev. Ernest R., S.J.:

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Why Should I be Moral?.....	" \$0.20

Father Hull, the editor of the *Bombay Examiner* is one of the most wide-awake apologists we have. He is thoroughly up-to-date, accurate in knowledge and statement, logical and methodical and fearless in the presentation of truth. He can be scientific and philosophical without being dry. In the last-mentioned pamphlet Father Hull undertakes to expose the absolute incompatibility of science and philosophy to provide a basis of morality.

Ireland, The Most Rev. John:

The Church and Modern Society.... McBride, \$3.00

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Father Lambert may be styled the "prince of American controversialists and apologists. The way in which he "demolished" the shallow and pretentious Ingersoll marked an epoch in the history of the Catholic Church in this country, and drew to him the admiration of all those who believed in the fundamental doctrines of Christianity. Ingersoll never attempted an answer. His tricks and his sophistries had been too clearly unmasked. Every line in Father Lambert's controversial works is marked by the keenest logic. His mind was crystal-clear, his style limpid, popular and sparkling with humor. American Catholics should hold in veneration the memory of this splendid fighter for the truth.

Laxenaire, The Rev. J., D. D.:

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An Answer to the Question: "How shall we Find Primitive Christianity?"

Lovat, Lady:

The Catholic Church from Within..Benziger, \$2.50

The Model Student

BLESSED EDMUND CAMPION, S. J.

[The "*Homo Academicus*," or "Model College Student," was written first in the form of an essay for the students of Dublin University, in 1570. In that year Edmund Campion was in Dublin, and, as it would seem, had pledged his services to the help of restoring the old university of that place. Nothing certainly could have been more natural than that a scholar of eminence like Campion should be invited to give his views on the education of youth, especially at such a time and for such a cause. However, the movement for the revival of the university failed, and the ideas in Campion's essay never came into broad light until at Douay, as a fervent seminarist, he pronounced them in an oration before Dr. Allen and the assembled throng of students and professors in that school of martyrdom. It is this oration which is here offered to the reader. In the character and expression of the ideas this speech might well deserve some comment, were this the place for it. We may say this much in passing, namely, that the oration was delivered in Latin and shows Campion's ease and mastery in that tongue, while it denotes a perfect grasp of the subject and a thorough knowledge of the needs of the day.]

The picture drawn of the model student is always engaging and attractive, sometimes stimulating, now and then eloquent with the eloquence of deeds. The lessons taught by the plan of education advocated are solid, and there is no effort to disguise the plea of the author, which is for an education that places the righteous man of action before the man of mere ideas and aims at rounding off the whole man and his faculties by training them, not one but all, and training them harmoniously. The sketch of the model student is merely a means to an end; the real purpose beyond

is to set forth the need and urge the plea for a full and even education of youth.—*The Translator.*]

SPEAKING on this occasion, and before so choice an assembly, I deem it my duty, kind hearers, to choose a subject that may spur on the dear, promising youth here present, to the acquisition of every virtue and kind of knowledge. The best means of accomplishing this object, I think, will be to set before us for our study, the model, or *beau idéal*, as it were, of a student who excels in every respect; although, I must say, I have never seen, nor perhaps, ever shall see, such a pattern of youth, the picture of whose life and knowledge is drawn altogether from the thoughts of my own mind. Yet, if, as is the case, the echo of another's praise serves to arouse endeavor, so also, a lofty ideal has great weight and influence in stirring the high-minded to noble purposes. Now such an ideal would prove the picture of this excellent youth I mention, and the gathered cluster of his virtues, comprising all that is best and perfect in mankind. It may be, however, that my undertaking may seem to some novel and over-daring. In that case, I would cite the example of a Plato, of a Xenophon, of a Cicero; for the first named fashioned the ideal republic; the second, the model prince; while Cicero pictured the perfect orator. Perhaps it may be objected that I should not undertake such a task as the present, because it is always hard and irksome to have one's notions brought down to the limits of another's ideal. The objection would certainly have weight, did I intend to paint my picture according to my own preconceived notions; whereas, I am going to draw it with due consideration to the judgment of other weighty minds whose acquaintance I have enjoyed. Neither do I fear that other objection, namely, that being so crude myself, I should not attempt this task of eulogy, and recommend to others the model I have not reproduced in myself. For I am well aware that in the sculptor's workshop, all statues do not charm alike, that the ugly cannot vie with the beautiful, not even to the

eye of the common workman, let alone that of your skilled craftsman. I allow, also, that even your rude, ignorant fellow can easily pick out a piece of statuary that shows the master-hand and touch. Yet for all that, I am nothing daunted.

Therefore, drawing on the observation of many years spent in different places and company, taking what I may from the words of many others, I shall set about my sketch, in crayon, so to speak, of an academic youth. Meanwhile, be sure I shall borrow from every possible source, the fine qualities I have remarked. Thus, from one I shall take the poise of the head, from another, the carriage of the body, even from you, my hearers, here present, I shall derive certain hints; and when at length you shall see my model finished quite, I will ask you to pay him careful heed. For whoever would not be last in the imitation, must strive to copy him most exactly, since, in that event, even if you do not take first rank after the model, at least you will not fall far behind. This was the case of our college youth, whose life from birth right up to his twenty-third year, when he began the study of theology, I shall proceed to describe in this oration.

HIS NATURAL GIFTS.

By birth he was a citizen of the world, well-to-do, carefully and liberally educated, gifted too with such a fine presence that you would say he was fashioned by nature to noble station and dignity. He was robust in health and endowed with a splendid pair of lungs and a penetrating mind; he was impulsive, though clear-minded. Add to the picture a happy memory, a voice rich, pliant, and resonant; observe him, moreover, alert in carriage, motion and gesture, yet at the same time reposed and settled, and you would say: "There is one fitted for the possession of wisdom." At the very dawn of reason he imbibed the Catholic Faith, which, along with his alphabet, he learned, not from any and every pedagogue, but from an accomplished and learned man; and when, after the pattern and example of his tutor, he had learned the right shape and use of palate, lips, and the whole countenance,

he spoke both distinctly and winningly, and in the after-time had little trouble in acquiring the finish of an orator.

In the course of a few years, what with the help of good teachers in the common schools and of his good tutor at home, he mastered all the difficulties of grammar and the rudiments of knowledge, and had attracted considerable attention and remark. He knew Latin well, and could strike off verses in that tongue; he knew Greek; he was eloquent and ready in his mother tongue, in which he could turn a rhyme, and point an epigram. He knew how to paint, to play on the lyre, to sing by note; he wrote in a clear, flowing hand, could handle his arithmetic with ease and speak off-hand; he was constant in the practice of his style. Moreover, so bravely and perseveringly did he keep up these opening studies that, by the time he had reached manhood, and was entering on philosophy and other sciences, he had already given no mean proof of his future eloquence, and had read many of the works of Cicero. In the field of Greek literature, he was a fair scholar. In the matter of verse he was really a marvel; indeed, no one ever doubted that he felt the touch of inspiration from above, and wrote his poems under divine spell, rolling forth his grand heroics and soaring aloft in lyric flight.

These gifts were rendered more remarkable and attractive from the fact that they went hand in hand with a simple, frank, and easy disposition and a truly holy character. So was it that the good seed planted and fostered by God's grace, and the care of his elders, begot in this youth the flower of purity and innocence and the goodly fruit of every virtue. And this was all as it should be. For what avails it to cultivate man's mind with knowledge unless he confess the headspring of knowledge? What purpose does study serve unless that be its end? What rank folly to dress up talent in order that it may serve the devil! What vanity to enrich the mind, if, with all its wealth and endowments, it be hurled down to hell! What baseness it were to weave a song to tickle Satan's ear! What vile treason to buckle on the sword of eloquence in

order to wield it against one's liege in behalf of a murderer! But this model of ours was possessed of piety and integrity in no ordinary degree. He loved to quote the example of St. Louis, of France, who, when a boy, beset with alluring and sensuous pleasures and surrounded with every means and freedom to indulge in sin, is reported to have resolved that for no reason or pretext would he ever commit a mortal sin—no, not even if heaven and earth menaced him with destruction. Our college youth was cast in this same heroic mould, and made it his special concern to treasure up in his heart such sentiments as this, that they might yield harvest of wholesome words and wholesome deeds.

HIS ADMIRABLE PIETY.

It was his daily custom to recite prayers in honor of the Blessed Virgin every hour; and he recited them by heart. He used to say that there was no sun shining that day on which he did not hear Mass. He offered his prayers in a suppliant posture, on both knees, never resting on his elbows; he was eagerness itself to serve Mass. He confessed several times in the month and often approached the Holy Table, but only after a searching examination of conscience. He gave full confidence to his ghostly father, not only in Confession, but even in private chat, being always desirous of opening to him his inmost soul. The result was that he completely checked the uprisings of false modesty, acquired great relish for penance, and laid by a ready supply of antidotes against the poison of the tempter. Never in his life did he pass a Catholic priest, let him be never so humble and despised, without baring his head to him; and the more he perceived this practice lose ground with others, the more he insisted on observing it himself. He was careful, too, always to pay reverence to the crosses standing on the roads and by-ways and public places; in fact, he was derided by the heretics for so doing. But he reckoned it as gain to suffer reproach, and in this manner he likened to his Lord as a disciple of the Crucified.

As alms to the poor he often gave what through abstinence he had withheld from self. Again, he would force himself to view and touch their loathsome ulcers without betraying the least sign of abhorrence. If at school there was any one of real worth who was apt to be despised by the rest, he became his comrade and supporter. He was for pleasing his companions in every way; thus, for instance, he would look to their comfort, repeat lectures for them, mend their pens, call them to class, visit them in sickness and talk with them as brothers. He was pleasant and easy in conversation; unpretending, yet active in sports; in his studies earnest and sober-minded; polite and kind to all; deferential toward his elders. O youthful sower of good seeds! Fresh shooting blade of grain! Newly-budding flower! If you only grow to ripeness, what a rich harvest you will one day bear! By force of example and by word, how much good you shall come to accomplish for yourself, your fellows, for the Republic, for the Church! And I say to you, my hearers, he hath ripened, not as do those spiritless youths who hold themselves within bounds only while they chafe under the check-rein of youth, for unbridled, he did not relax his spirit, nor like a prodigal scatter his substance and his hopes, fruit of his own and others' toils; but after having up to this vanquished all things else, for the remainder of his life he vanquished himself.

In this way, during seven years which led up to theology, he accomplished a deal of striking, profitable work, much of which was needed by way of preparation for the sort of life he was going to embrace. Finishing his course of philosophy in due time, he next went through a complete course of Latin eloquence, adding thereto the study of the Greek orators. He rifled the history of his own country and that of Rome, then of Greece, and finally that of the other nations of the world. He studied ethics and the polity of nations, chiefly out of Aristotle and Plato; he ran through mathematics. In a word, no liberal art that could be acquired, escaped him. I marvel when I consider that all this variety of knowledge never

caused him difficulty or confusion, occasioned him neither lack of confidence nor harm in any way. For you must bear this in mind also: he was as ready and perfect in different kinds of verse as if he had been born and nursed on the slopes of Helicon; yet so chastened was he, both in his diction and style, so elegant at once and religious, that he seemed to have assimilated Cicero and absorbed him into his own flesh and blood. Again, so intent, concise, and cogent was he in argument that he could rout Chrysippus himself. In natural philosophy, you would find him an oracle for shrewdness and penetration; in history the explorer of the ages; while so thoroughly was he versed in all else that you would say he had pushed knowledge to her last confines.

HIS METHOD OF STUDY.

Yet, if you were to ask the means that advanced him so soon to the loftiest peaks of knowledge, I should have to confess my inability to cite them all at once. I might say, perhaps, it was natural talent, not precocious, but matured and perfected by experience; and again, that it was through teachers, well-filled bookshelves, and, finally, I would say it was the task work of study, and system in this task work, and above all, perseverance in the system. He was not the man to cram himself with every author, or to stuff himself with the dry bones of books. Neither would he weaken himself by protracted study overnight; he slept about seven hours and gave the day to toil, reserving the night for rest. As soon as he was washed and dressed,—his raiment, by-the-by, was of the simplest, though always becoming—he began his study standing in his little room and all alone. It seemed as if nothing could surpass the fervor of his piety, or the temperance of his manner of life, nothing excel his meekness in prosperity, his evenness in adversity. He could mingle mildness with severity; he was all earnestness in labor; in his moments of leisure, affability itself. He took great care never to appear odd or extravagant in his conduct, and never to be accounted singular, for he had noticed some who, no

matter where they went, were famous for notoriety and plumed themselves on such deserved comments as the following: "That fellow wears a small sword"; "That fellow's a stoic"; "How that fellow curls his hair"; "That fellow's cap is always tilted over his left ear"; "That fellow would kill you with a glance"; "That fellow jumbles his words together"; "That fellow sputters out his words like a beggar over his soup."

He was on his guard against anything that involved the commission of petty sins or savored of vanity. He used to say that it was small praise for a college student to keep free from mortal sin, whether of the flesh, the dance, drunkenness or blasphemy, theft or perjury; for men steeped in such vices, far from being deemed worthy of the title of college men, were unworthy to be called men at all. He would say, for instance: "You college youth, whom God has granted such fine opportunity for improving your soul, and whom He has spared so many dangers that encompass the large run of mankind, you should shiver to pieces the little ones of Babylon upon the rock; you should destroy not only the princes of darkness and their followers, but should slay, ay, on the very threshold of the soul, those petty pilferers who creep in through the gates of the senses and open a way to the enemy."

After this fashion did our college man wax stronger day by day, never falling into quarrels nor yielding to an impatient moment or a curious look. In like manner he was never known to act negligently or without aim; never spoke out of season, never was known to steal; finally, he would chide himself for delaying confession of faults which he could have corrected more easily by an earlier recourse to the Tribunal of Penance.

HIS EXACT HABITS.

He never considered as lost an hour of study devoted to God's service, nor would he steal time from any duty of religion to devote it to purposes of study. Therefore, whether it was feast or ferial, he was always the first and last to be present at the fixed duty

of prayer, ceremony or sermon, as well as at Mass and the office of chant. He would often hasten to the public hospital, gird himself with linen, and serve the poor with meals of his own providing; he would fetch the doctor and tend and dress the sick, with a heart full of pity and his body wholly at their service. Small wonder was it, that practising all this and having so often present before him the rottenness and stench of wretched humanity, he easily put down the instincts of sensuality, learning in this school to despise excess of comfort and mere pleasure, to quench the fuel of sin and to abominate heartily the honied dainties of Satan, on which low-minded youths are wont to fare.

Holy thus in body, holy in mind, he avoided with equal care and delicacy of conscience, superstition and scrupulosity, hypocrisy and presumption, sadness and that critical haughty disposition that will sometimes spring from the knowledge of the good we have done. Any one franker or kinder than our student could not be desired. Nobody could adapt himself better to place, company, and manner, provided only they were proper. He could frame a pungent answer, too, when put to it, and, without being at all studied, it was sure to be clever and oftentimes striking and witty. Here is a sample of his wares: When he was asked for a remedy against anger, his answer was: "Look at the picture of an angry man, observe the distorted face, the quivering lip, the cruel eyes, the wrinkled nose, the flaming countenance." Or supposing the question to be "What is man's worst enemy?" he would answer, "Himself." Or, again, "Why did he make such slow progress in study?" "Why, to finish the sooner." When asked, what might be the first qualifications of a student, he replied, "The power of utterance"; what next? "System"; and then? "System." But after that? "System." But what else? "Practice." On being asked what insects bite worst of all, he replied, "Backbiters."

HE AVOIDED AROUSING ENVY.

He was remarkable, too, in this: that by reason of emulating others in virtue and the fine arts one would

think he was bound to be an object of jealousy; yet he controlled himself so perfectly, and yielded ground so simply and prudently before his rivals, that he disarmed envy by his very silence, and by his goodness and gentleness effectually sealed her lips. He was able to do this because he judged harshly of himself and kindly of others; and no matter what he heard or read, such was his goodness of mind, he could always find just matter for praise. Thus, suppose a literary work to be under criticism. Let the style be faulty, yet the matter was good. If talent were evidently lacking, he lauded the endeavor; and where the voice was deficient, he praised the memory. In a word, he always remarked what was praiseworthy, but smoothed over the defects. There never escaped his lips such expressions as "The fellow's worthless; that other fellow's a block-head; he's an outsider"; or, "He tripped up there; there we had the laugh on him; he knows nothing." In proper season, however, he could reprove to advantage, and influence those with whom he had to deal, owing to a kindness of manner void of flattery, and a candor free from bitterness. This, kind hearers, is our accomplished youth, no coxcomb, no perfume box, no fop and exquisite toggled out in rich apparel, but a nobleman by the patent of many and lasting gifts, in virtue of his talent, learning and piety, one whom I would not hesitate to plant here in your midst as the right object of your glance, ay, as the fitting pattern for you to imitate.

THE DEPTH AND VARIETY OF HIS LEARNING.

Behold how he has continually advanced in virtue and knowledge from his early boyhood up to the present. Behold him a poet who has never sung, nor even read, a sensuous verse, yet, who, nevertheless, in wholesome numbers had imitated the majesty of Vergil, the play of Ovid, the rhythm of Horace, the tragic dignity of Seneca. Behold the orator who, as occasion and the theme demanded, could charm his hearers by the sweetness of his speech, or sway them with his fiery appeals; who could astound by the force and wealth of his thought, or convince them by the

chain of his reasoning. Behold him an historian, thorough master of geography and chronology, those two eyes of history. He has traversed the world over from its first creation, from the birth of monarchy and republics, and recorded their progress and changes as by a glance. Behold him a Greek scholar, who has drunk in ancient Grecian wisdom with relish, yet wholesomely, at the Attic fount. See him a logician who can weigh pretty and sharp conceits, as if on the balance of his finger, who has learned to rate his own strength fairly, yet not to despise his opponents; one who throws light on every subject he handles. See the philosopher who has peered into the very veins and bowels of nature; the mathematician who reads the heavens and earth, as if they were an open book. See him, I say, rich in talent, fluent in his native tongue, refined in voice and gesture, firm yet graceful in body, abounding in those other gifts that I have already told. Finally, to crown all, he is ever the same in faith and manliness, always modest, always charitable. What indeed can be desired in him, my hearers? One more word and I have done.

Counting from early infancy up to the present time, he has spent fifteen years in literature, languages, and the liberal arts and sciences. But now that he has completed these studies just mentioned, his thoughts turning to theology, a study which indeed he had resolved to take up as the study of his life, we find him entering on the study of Hebrew at the age of twenty-two. In his previous course of study he had dedicated his holidays and spare moments to pious reading, and had broken the ground for these studies of the future; for example, he had heard sermons and been present at catechism; he had held discussions with theologians and had studied the later writings of Catholics, especially those treating of disputed dogmas in a clear and good style. In this way he had so diligently massed the outworks of dogma and had sounded so well the feeble foundations of heresy that there was no poison shaft of the enemy, no matter how it was hurled, but he could repel it with ease and dexterity. He used to say that those old heretics, Arius, Eutyches, Pelagius, Nestorius and the others, could not be

shrewd equipment and knowledge, but that the sophisms of these latter days were such flagrant and manifest violations of truth that once put to the test they immediately crumbled to pieces, and required no great depth of intellect or knowledge to be brought to naught. At last, then, good students, you have set before you, a college man worthy alike of your love, friendship, study, and imitation; one endowed with every good quality, whose name is current on the lips of all, who abounds in virtue and multiplied knowledge, an excellent linguist, a virtuous, ripening theologian.

AN ATTAINABLE EXEMPLAR.

I can almost perceive the silent thoughts of some of my hearers, who would fain scout this ideal as mere fancy, as one that no mortal, either living or yet to be born, can ever reach. I reply that I have tried to picture in this ideal character, not the average type of student, but one worthy of my theme, not what model falls within the scope of fair endeavor and of the many, but the ideal that will yield only to grand effort on the part of men of rare talent and advantages. Neither is it true to say that there will never exist that student of mark and excellence who will reach this height of glory. Besides, even if the objection held true, you must remember there are offices of distinction below the consulship. There is the civic crown to be had even if one miss the triumphal. Diomedes and Pyrrhus, Ajax and Ulysses, Æneas and Antenor, Deiphobus and Sarpedon, Alexander and Troilus, and many others of the Grecian host, were far-famed in Trojan annals, although none of them were ever to be compared with Achilles or Hector.

So, with large minds and firm hope, strive your best in the lists of knowledge to come as close to the model of this youth I have eulogized as time and occasion will permit. Harken to your Heavenly Father, claiming His talents with interest, listen to Mother Church that begot and nurtured you, imploring for aid; hear the weeping voices of your neighbors, lamenting the danger of hunger of soul; hear the

howling of the wolves who prey upon the flock. Your father's glory, your mother's safety, your own salvation, your brethren's welfare, is at stake! Can you be deaf to their cries? Suppose this house took fire before your very eyes. Were he not to be deemed a worthless fellow, who, while his comrades were in danger of death, would continue his song and laughter, keep right on playing his game of chance or, as Horace puts it, riding his hobby? But look you, my hearers, the house of God hath been brought into danger of fire and pillage by the contrivance of the wicked; countless souls are being cheated, bruised and made away with—souls, any one of whom outweighs a world of empire. I beg you not to look upon this tragedy as a jest; do not sleep while the enemy watches; do not give yourself to sport while he is being glutted; do not indulge your ease and selfishness while he is making himself crimson with the blood of your brethren. It is not wealth, nor liberty, nor dignity that is wagered on this struggle, but man's eternal welfare, the apple of his soul, the life of the Holy Ghost. Therefore, dear and learned youths, brook no loss of this present time; but look to it that you take with you out of this seminary a rich and fertile harvest, such a harvest, indeed, as may help out the public need, and purchase for yourselves the reward of dutiful sons.

Blessed Edmund Campion

JOHN F. QUIRK, S. J.

*A Eulogy Delivered at St. John's College, Fordham,
N. Y., December 1, 1896.*

There is a book of records in the Society of Jesus sacred to the memory of her holy and illustrious dead. And in its account for the first day of December we read as follows: "In the year 1581 took place at London the happy death of Father Edmund Campion, a religious, as eminent for his virtues as for his learning and eloquence. He is one of the founders of the English Mission and the first member of the Society who shed his blood in that kingdom." For over three centuries these few, simple words comprised the whole eulogy of a public nature given the sainted Father in the name of religion. It is true, he received praise and panegyric of a private character, true that his great learning and virtue lodged him in the hearts and admiration of many; but it was not until 1888, when he was declared a blessed martyr of Christ, that he was allowed public veneration and his virtues were proposed to the Faithful for their imitation.

The life of Blessed Campion was a many-sided one, for his lot was cast in troublous days. Before gaining his crown he had lived in the leisure of Oxford, had fled before the wrath to come of persecution, had broken the exile's bread at Douay; he had studied and meditated at Brunn and Prague, had suffered and agonized at home. Student and fellow, Protestant deacon and Catholic convert, seminary man and Jesuit, professor, missionary and martyr—he was each and all of these. In which character shall I show him to you? How shall I portray him? I have reasoned out the matter in this way: My work is that of a special pleader. I have to make out a case for Blessed Edmund Campion as a patron of scholars. Yet, in order to do this I must also enlist your sympathy with my client. To do the task I should emphasize his life as a scholar and man of learning; to win your interest to him I must open the whole book of his life. Let me

offer you, then, as my theme, The Blessed Edmund Campion, Martyr, Patron of Scholars. Holy Church has decked his brow with the unfading laurel of martyrdom; we will twine a modest wreath for the temples of the scholar and the orator.

CAMPION'S EARLY LIFE.

Edmund Campion was born in the city of London in 1540, a year to be remembered as that in which Henry VIII began his persecution against the Church and in which the Society of Jesus was founded and confirmed by Pope Paul III. The son of honest, Catholic parents, he was duly brought up in the Faith; and, as they were not wealthy, he was intended for prentice to some city merchant. But, as Father Parsons, his biographer, observes, God had chosen him for a higher vocation, and so put it into the mind of a company of merchants to maintain him at one of the grammar schools of London. Hence the first sight we catch of him is at the famous Blue Coat school, where he makes his mark so well that he bears away all the prizes, and when Queen Mary makes her entrance into London, Edmund is chosen out of all the scholars of the city to harangue her as she passes. He is only thirteen years old at this time, remember, a pretty tender age to encounter the gaze of royalty.

It must have been upon this occasion that the little Edmund first won the attention of Sir Thomas White, the then Lord Mayor of London. At any rate that good knight, founder of St. John's College, Oxford, sent young Edmund to that college and university, where he began his collegiate career at the age of sixteen. Here little time elapsed ere he proved himself an apt scholar, both by reason of his general learning and especially, says Father Parsons, "by his singular grace of speech and gift of eloquence." Indeed, such was the regard entertained for Campion as an orator, that no public occasion passed at the university but his services were in demand. Thus he had the public thesis on the occasion of Queen Elizabeth's visit to Oxford, and defended it in Latin. So also it was he who preached the funeral oration over poor

Amy Robsart, Dudley's murdered wife, and familiar to us through Scott's "Kenilworth." Finally, he was chosen to preach the funeral discourse over the body of Sir Thomas White, founder of St. John's, and his own special friend and benefactor.

With your leave I shall make brief reference to this truly beautiful oration. The subject was a grand one: a man of virtue, renowned for his munificent gifts and charities, and for the support and advancement of the Catholic religion. Yet, if the subject was fine, so also was the temper of him who was to read aright the chapter and verse of the life just closed, and kindle fire from the ashes of the dead. Campion was chosen for the task simply because of his fitness; he performed it as a labor of love and obligation. He enlarged on the man's goodness and generosity; he cited his benefactions. But he did not let his bubbling heart betray either his reason or the cause of truth. He had a duty by his living hearers as well as by the dead. It was the day of spreading reform and decaying almsdeeds; so Campion took a tilt out of the new preachers and riddled them through and through, while he rung the praises of good, holy, Catholic almsgiving. How beautifully he ascribes it to Providence that Sir Thomas had no children! "Because," said he, "for the few children he might have had in the way of nature he was to have many over and over, the children of his adoption." And again, he says: "He was freed from the care of children that he might devote himself wholly and absolutely to another charge and concern." He rehearses his years, a full decade, given to the founding of St. John's, and, alluding to his donations, makes that profound, though simple comment, "All this he did in the prime and vigor of his life, seeing to the execution himself; not as many do, putting it off to the last, or devising it from a sick-bed, or, as some, leaving it to the very moment of death." Perhaps I have seemed to delay overmuch on this speech of Campion's. If so, I can only plead for my excuse the attraction and truth of his words, not to mention the wide and striking application they have today. It may not be amiss to say that there are colleges today,

Catholic colleges in this land of ours, pining away for want of a friend like the founder of St. John's, Oxford. Maybe, too, some Campion might be sheltering in their walls if only that generous patron of letters were to appear. There is plenty of talent waiting only a helping hand to climb and reach the heights. It is as true today as it was in the days of Martial: "*Sint Maecenates; non deerunt, Flacce, Marones.*"

"THE OBSERVED OF ALL OBSERVERS."

However, these were perilous days for Edmund Campion, days in which he was playing with the fire of temptation, as he afterwards learned to his cost. You remember, doubtless, that saying, "The fierce light that beats upon the throne," a forcible saying and one true in more senses than the obvious, since that light tends not only to dazzle the eye but also to blind the mind and conscience of those who feel its rays. All this time Campion was the favorite of Elizabeth, of Leicester, and of Cecil, the Prime Minister. He enjoyed no end of present favor and brilliant prospects. Such were his splendid talents, they destined him plainly for great things in Church and State. He was made Proctor of the University and Public Orator; the Doctorate lay before him. His fellow-students and pupils likewise bore him great love and devotion. They saw in him their ideal, a sort of hero, the pattern for the popular taste. All others copied his style of writing and speaking, of dress and manners. It was their aim and pride to be called Campionists. Like Lord Hamlet, he was a prince among his fellows,

"The expectancy and rose of the fair state,
The glass of fashion and the mold of form,
The observed of all observers."

Ah, but the pity of it! he had become listless in his Faith, so that he passed for no Catholic at all! So we are informed by Fathers Parsons and Fitzherbert, who were both residing in Oxford at that time. Nay, more, when he had come to the crossroads of Rome or deaconship in the State religion, owing to the influence of Cheny, Bishop of Gloucester, and to the love of honors lurking in his heart, he was caught by the bait,

and took deacon's Orders in the Establishment. As to Cheny, talented man, we may fear, judging from a letter of Campion's to him, that he was in bad conscience, and, trimming his lamp of faith between Calvin and Rome throughout his life, was abandoned of God in his death.

Now, then, the world would say, Campion is safe and secure! He has taken the tide at the flood, taken hostages from fortune! His future will abound with triumphs; his days only lengthen out his happiness. Not so! There is a lion in the way. Have you not heard the adage: "Fortune is brittle; when she shines her brightest then she cracks"? So it was in the case of Campion. No sooner did he realize what he had done in taking heretic's orders than he was seized with remorse, the prey to bitter sorrow and shame. He wrestled and fought with himself a second time, waging a fiercer, braver, honester battle than before. What was the result? At length, after twelve years of university life, full of the student's successes, the professor's distinctions, the future prelate's alluring hopes, he dashed the cup he was pressing to his lips, relinquished the fair fame and friends of Oxford, taking Christ and His chalice for portion forever. It was upon the day of St. Peter's Chains, August the first, 1569, that the first great Oxford movement began. Edmund Campion led it, to be followed afterwards by Parsons, Garnett, Walpole, and a host of others, destined like him to become the "joy and crown" of the Society of Jesus, destined like him to walk in the rugged way of martyrdom. Was it an omen that Campion went into exile on St. Peter's Chains? Who can tell? We know at least that he suffered chains for the Faith of Peter, and laid down his life for the Primacy of Peter. Oh, that all who mistake the path and wander astray might recover their steps like Campion, and return to the fold and shepherd of Christ!

CAMPION IN DUBLIN.

But now Oxford has lost her flower, England him, whom Cecil called one of her diamonds. Yet has not Christendom lost her gem; for he courts exile for con-

science sake and "all the world's *his* way." From Oxford Campion went to Dublin, where, through the good graces of Sir Henry Sidney, Lord Deputy of Ireland, he lived with Mr. James Stanihurst, father of Richard Stanihurst, his dear friend and fellow at Oxford. It was during his residence in Dublin that he wrote his "History of Ireland" and the "*Homo Academicus*," or "Model College Student." Both these works were written in the short space of ten weeks. The merit of Campion's "History of Ireland" has been often questioned and impugned. However, the Jesuit historian of the Irish Province, the late Father Edmund Hogan, has successfully combated the charge of bigotry urged against it and thoroughly vindicated Campion as its author. He shows first, that when Campion fled from Dublin the history in manuscript fell into the hands of his persecutors, who had ample motives for maligning the author by garbling or mutilating his writings. Again, he shows from Campion's letters how anxious he was to regain his "notes," as he called them, "on Ireland." This fact in itself should disarm criticism of Campion as a bigot; seeing that he never intended the work as it stood for the public eye. But when, in addition to those reasons, we find Holinshed, who incorporated the "History" in his "Chronicles," saying in his own words that he has used what came to his hands, and altered and omitted and added just as he pleased, the case against Campion loses ground altogether.

Permit me to read for you one extract from this history, prefacing it by some lines taken from Shakespeare's "King Henry VIII." You will recall the scene, the second in the fourth act, as being, according to Dr. Johnson, the most tender and pathetic in all Shakespeare:

This Cardinal,

Though from an humble stock undoubtedly,
Was fashioned to much honor from his cradle.
He was a scholar, and a ripe and good one:
Exceeding wise, fair spoken and persuading:
Lofty and sour to them that loved him not.
But to those men that sought him sweet as summer.
And though he were unsatisfied in getting

(Which was a sin), yet, *in bestowing*, Madam,
He was most princely; ever witness for him
Those twins of learning that he raised in you,
Ipswich and Oxford! one of which fell with him,
 Unwilling to outlive the good that did it;
The other, though unfinished, yet so famous,
 So excellent in art and still so rising,
That Christendom shall ever speak his virtue.
His overthrow heaped happiness upon him;
 For then, and not till then, he felt himself,
 And found the blessedness of being little;
And to add greater honor to his age
Then man could give him, he died fearing God.

The following is the prose of Campion on the same subject, taken from his "History of Ireland":

They all hated the cardinal; a man undoubtedly borne to honour, * * * exceeding wise, faire spoken, high minded, full of revenge, vicious of his body, lofty to his enemies, were they never so bigge, to those that accepted and sought his friendship wonderfull courteous, a ripe schoolman, thrall to affections. * * * Insatiable to get, and more princelike in bestowing: as appeareth by his two colleges at Ipswich and at Oxenford, th' one suppressed with his fall, th' other unfinished and yet as it lieth an house of Students (considering all appurtenances) incomparable through Christendome, whereof Henry the VIII. is now called founder because hee let it stand. He held and enjoyed at once the bishopricks of York, Durham and Winchester, the dignities of Lord Cardinall, Legate and Chancellour, the abbey of S. Alban and divers Priories and sundry fat benefices in Commendam—A great preferrer of his servants, advauncer of learning, stoute in every quarrell, never happy but in his overthrow. Therein he shewed such moderation and ended so patiently that the hour of his death did him more honour than all the pomp of life passed.

If there is any need of comment, it is this. Edmund Campion wrote these lines in 1569, when Shakespeare was a child of four or five years of age. Besides, it is well known that Shakespeare went to Holinshed for much of the matter of his historical plays. It is only justice then to say that Shakespeare thought so highly of Campion as to adopt him into his plan of Henry VIII, with very little change indeed. All honor, then, and credit due to Campion the scholar, whom Shakespeare's genius delights to honor! It is in place here to add that to Blessed Campion and the Venerable Robert Southwell, the English of today owes

much of its brilliancy and polish derived from the classic languages.

Of the oration on "The Model College Student," which appeared at Douay, I can make only briefest mention. It is a treatise in little on the science of teaching, and proposes the fit and proper studies for the college student, be he layman or cleric. It is a very jewel of eloquence in style, conception, and finish. But it is something even more: it is at once the likeness of the Champion of Oxford and a plea for higher education,—for that education required in priest and layman by the needs of the time. It would be pleasant to quote from it here, but time will not permit.

CAMPION BECOMES A JESUIT.

After ten weeks in Ireland, Campion is forced to leave; for Sidney, his protector, is departing, and the persecutors have found the fugitive out. He escapes on shipboard, and through hardship and peril makes his way to the English seminary of Douay, with the intention of becoming a priest. His stay here is also a brief one, God urging him to Rome in order to join the Society of Jesus. He reaches Rome in 1573, is received a novice of the society by the Father General and sent into the Province of Bohemia. We next find him at Prague, then at Brünn, again at Prague, where he completes his novitiate and is ordained priest. At Brünn he had a vision of his future martyrdom from Our Blessed Lady, and yet, to judge from his works at Prague in the classroom, the pulpit, the sodality and the hospital, one would say he was to die at these tasks. He taught rhetoric for some years at Prague, and has left us a relic of his class-work in his treatise on "The Imitation of Cicero." It is easy to see from this little work that he was a purist of the first water and rigid in the exaction of the phrase and diction of his favorite author. Yet he could come down from his standard if necessary, as when he allowed the use of the word "*passio*," instead of the Ciceronic "*perpassio*," because, as he explained, it was consecrated by the Church and hallowed by the sufferings of Our Saviour. Moreover, much as he insists on clinging to Cicero, he

is rather "for imitating Christ in his life than Cicero in his speech."

At length the year 1580 takes him to Rome at the bidding of Father General, where he and Father Parsons are given their mission to preach the Faith in England. I pass over the journey from Rome by Innsbruck and Rheims, through Flanders to the cliffs of Dover. The two exiles landed on their native shore on June the twenty-fourth, St. John the Baptist's Day, 1580, with hearts full of thanksgiving and aglow with zeal for the house of God. I hurry over the year that intervened between Father Campion's arrival and his trial and death. It is that story you know so well, of Elizabethan persecution. The priest said Mass at midnight behind closed doors, and was hidden away by day, or chanced capture in disguise. He carried his life in his hands, whenever he ventured from hiding. Such days, we may imagine, were very trying to the poor Catholics themselves, since harboring a priest was treason, and punishable by pain, fine, and imprisonment. Yet Campion never lacked for attendance, and that on the part of the best Catholic youth in the kingdom. His preaching was tireless and convincing, although his sermons had to be prepared while he was riding in the saddle between his different missions. The logic of his eloquence against the sectaries was simple, yet irresistible. It was all condensed into the syllogism: The Anglican religion cannot justify, that is, procure, salvation, unless faith alone justify; but faith without charity cannot justify unto salvation; no more, therefore, does the Anglican religion.

THE "TEN REASONS."

Meanwhile the day is approaching of greater trial, for the angel of martyrdom is hovering over the man of God. Hitherto the good done to souls has been of the common sort, and its fruits were those gathered in the slow, plodding course of the missionary's life. The gain of souls from heresy appeared meager indeed to one of Campion's burning and feverish zeal. What wonder, then, that he cast around for a means of hastening and multiplying the harvest of conversions!

What marvel that he issued his famous challenge, addressed to the Lords of the Council, offering to justify the claims of the ancient religion against all comers and champions of the new sect! As may be surmised, this act only enraged Cecil and his party, and only served to sharpen the sword of persecution anew. Then followed his book on the "Ten Reasons," which he dedicated to the University men of Oxford and Cambridge. It is a treatise on the truth of the Catholic religion, setting forth the reasons, ten in number, why it is the only true Faith of Christ.

A classic, written in purest Latin, it ranks as Campion's chief work, and has commanded the praise of scholars to this day. It is at once refined in tone, trenchant in reasoning, melting in its appeal; it remains a monument to Campion's oratorical genius. One cannot conceive how such a tower of strength in argument could have been built piecemeal, under circumstances of peculiar peril and without the requisite materials at hand. Yet such was the case. It was published on St. John's Day at Oxford on the occasion of the University Academies or Commencement, and the students, giving thesis and discourse the go-by, sought retirement in order to devour this masterpiece of Oxford's former favorite. Muretus calls it "a golden book written by the finger of God." Its converts reckoned as many as the letters it contains. You will allow me to make two short quotations from it here, the one an appeal or apostrophe to Elizabeth, the other Campion's appeal to the universities. In the former he adjures Elizabeth, by the dread recollection of the judgment day, to join the host of departed Catholic kings and sovereigns, and concludes with the prophecy: "That day, Elizabeth, that day shall come and shall show clearly which of the two love you more, the Society of Jesus or the brood of Luther." These are his last words to the youth of Oxford and Cambridge and the conclusion of his "Ten Reasons":

But there are some Lutheran baits by which the devil propagates his kingdom and inveigles many in your sphere. What are they? Gold, glory, delights, pleasures. Condemn

them. For what else are they but the scum of the earth, a hoarse sound, a feast of worms, specious dunghills? Despise them. Christ is rich and He will feed you. He is your king and will load you with honors; He is generous and will satisfy your desires; He is magnificent and will shower you with happiness. Therefore enlist ye under His banner, that so in true learning, in true renown, you may achieve with Him imperishable triumphs.

There follows the date, "*Cosmopoli*, 1581," and in that "City of the World," as he styled it, Campion was shortly after taken, and, like his Master, made a by-word and reproach. Like his Master he was betrayed by a former friend, like his Master he was doomed to imprisonment and death.

CAMPION'S PASSION AND MARTYRDOM.

And now, Reverend Fathers and Scholars of St. John's, we enter on the passion and martyrdom of Blessed Campion. We are going to see him witness to the Catholic Faith by the sufferings of death, and seal his testimony to the true religion in his blood. His torments were terrible to think of; the suffering of the rack, that of an iron hoop compressing his body, close confinement, and hunger. See him appear in court unable to raise his arm—so bruised and lacerated—to take the oath. Behold him weak, maimed, suffering, set upon by the preachers in open court—oh, travesty on justice—yet vanquishing them by the splendid force of his wit and eloquence. Behold him in his cell, visited by Elizabeth and tempted with bribes of honor and dignity, if he will apostatize. Neither gold nor honors can silence the eloquence of his cause and of his suffering. They would belie him too, spreading rumors of his apostasy. But enough,—Hallam and other Protestants have acknowledged the injustice of his treatment.

The end came at last, the condemnation—infamous before God and man—of a just man to a shameful death. He was drawn on a cart to the gallows, and with the last breath lifting a prayer for his unjust queen, was hanged, cut down, a knife plunged into his quivering heart, and his body quartered. But all is not over yet. For lo! as the executioner severs the

limbs a drop of blood spurts out on the clothes of a bystander, one who is of doubting mind about the Faith. And straightway young Henry Walpole is changed in heart, follows Campion into the Church, into the Society of Jesus, and dies on the same blessed spot for the same blessed cause. Rare eloquence of Campion that wrought through his tongue in life! Rarer eloquence of his death that charmed the hearts of Walpole and others through his blood! For the news and manner of his death brought about no less than four thousand conversions.

It may be worth the while here to refute the charge that Campion died for treason, and was not a martyr. That charge is false and easily disproved. To put the martyr to the test, it is not necessary to assail religion or faith in itself. It is enough that a virtue of the Christian religion be assailed, and that the persecutor be animated by hatred of religion. Now, as Saurez tells us, Campion was attacked and slain by the Anglicans out of pure hatred for the Catholic religion. They were real persecutors, and whatever may be urged to the contrary, he died for the defense of the true Faith against the error of Anglicanism and in behalf of the rights of the Apostolic See. It is true the cause, not the suffering, makes the martyr; but it is not the cause alleged by the persecutors, not the cause vamped up to cheat the martyrs of their labors and death, but the cause that nerves the arm and steels the heart to inflict death on the defender of God's Faith.

OUR PATRON AND MODEL.

You have heard the life of Blessed Campion and have witnessed his greatness as a man and a martyr. Throughout this life from childhood to his death, you have seen him the student and scholar, the client of eloquence. His works bespeak him a ripe scholar in Latin and English; they are those of a mind teeming with knowledge, of a heart welling with sacred fire. Whence came his knowledge and art of persuasion? Where did he purchase it? Let the answer be given in his own words. "*Deus qui litteras linguasque suppeditat,*

Deus qui et humanam et cœlestem largitur sapientiam." "It is God who grants knowledge of letters and tongues, it is God who imparts the gift of knowledge, both human and Divine."

Such is the student of St. John's, Oxford, whom I propose as patron to you, students in St. John's College, Fordham. He is worthy of the honor by the record of his life. You have need of a heavenly patron to invoke. Today the Blessed Edmund has a hall dedicated to him at his old home and University of Oxford. Today the pictured story of his passion and sufferings imparts inspiration from the chapel casement of Stonyhurst College. Today here and now, he is honored in this western world, at another St. John's, and so the praise of the scholar and orator is perpetuated. Ask him for help in study, pay him your vows, and he will obtain for you the light and grace you need. Let me conclude with his own words to the scholars of a past and distant day: "What a solace rich and abounding it will be, far exceeding the present, when we the same masters will be joined with our old scholars in heaven, when amid the applause of the Saints we who now wax old shall greet you, each one of you, entering the house of eternity. Then shall we renew the old ties of friendship, fathers with sons, prefects with pupils, teachers with scholars, each with all and all with each. Let the thought of that day unite together our labors and your exertion so that we may exchange our toil of teaching and study here for the fruits which Holy Church expects, and finish this life happily with the beginning of life eternal. I have said!"

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Why Men Sin

ERNEST R. HULL, S.J.

From the Bombay "Examiner."

BY the light of reason mankind knows nothing of the supernatural sonship. Many races, both archaic and cultivated, have conceived God as the father of mankind [*Jupiter = Deus-pater, "pater decorum hominum-que"*] in the broad sense that He has produced us and that He loves us and provides for us. There is no need to quarrel with the idea taken loosely, though it does not stand good in any strict sense of paternity. The fatherhood of God and the sonship of man, as it exists in the Christian system, is something altogether beyond this, and belongs to a totally different plane. Secondly, natural humanity knows nothing of the notion of habitual grace. If it is recognized that a man can be specially pleasing to God, this is solely on the ground of his natural virtue and piety taken on its own merits. Thirdly, natural humanity knows nothing of actual or operative grace. The idea of some kind of inspiration or mental stimulus coming from above is familiar to all races, and manifests itself in the quasi-instinctive belief in a future life, belief in God as the law-giver at the back of conscience, and in all markedly noble insight into religious truth or aspiration towards virtue. But this still lies within the natural order. If there is anything supernatural underlying such mental movements—and we have the saying of St. John that the Word "enlighteneth every man that cometh into the world"—at least the supernaturality of it falls beyond human perception, and therefore lies outside the cognizance of reason.

Hence it follows that if circumstances require us to teach moral truths to non-Christians in such a way as to avoid religious propaganda interfering with their actual creeds, it is necessary to confine ourselves to the

principles of the natural order. We can tell them how they ought to try to be good, and to ask God to help them to be good, and to pray for forgiveness if they fall into sin, and hold up before them the goal of *natural* happiness as the fruit of their endeavors. If at the back of this natural system God is really elevating their goodwill and good actions into the supernatural order with a view of giving them the supernatural destiny of heaven, all the better. But if we undertake professedly to teach them only that which is known to reason without revelation, we cannot consistently put before them the system of grace and the supernatural, because this is unknown to reason left to itself, and cannot be proposed to them except on the authority of the Catholic Church, which they from their very position do not recognize. In other words, we must in such a course ignore and pass over the supernatural system, without in any way intending to deny or exclude it.

THE NATURAL POWER OF FREE-WILL.

Next we come to a still more important question, and that is, man's power of securing final happiness by the natural use of his free-will alone. Prescinding from the system of grace altogether, and confining ourselves to the order of nature pure and simple, we are confronted with the axiomatic principle that sin is essentially a free act; for if the act is not free it cannot be sinful. Sin is essentially a voluntary transgression of the Divine law. The law must first of all be known, and when known it must be transgressed with free choice and deliberation. This being the case, it follows that in the order of pure nature every man can of his free-will avoid each and every single sin which comes before him, simply for the reason that if he cannot avoid it it is not a sin. For an act is a sin only just precisely so far as a man can avoid it, and so far as he commits it by pure and simple free-choice.

But in speaking of the order of nature, we must bear in mind a distinction familiar to theologians, who say that mankind left to itself is not in the state of "pure nature" but in the state of "fallen nature." The state of pure nature, they declare, never actually existed. In

the beginning Adam was created in the state of "nature elevated to the supernatural," and therefore endowed with certain qualities and gifts superior to pure nature. By the fall these special qualities and gifts were lost; and fallen man was, they say, in some respects in a worse condition than if he had never been elevated. He was (in technical phrase) "despoiled of his supernatural qualities and wounded or damaged in his natural qualities." His damage consisted in a certain obscuration of the intellect and a certain debilitation of the will. It was not bad enough to destroy free choice, or the power of judging between good and evil; but it took the edge off the keenness of the perception of good, and especially of its appreciation. Moreover in the state of fallen nature the passions and natural inclinations tend to assert themselves more strongly than would be normal to pure nature. Hence while the power of resistance remained, it became much easier and more likely that the will would yield and make a bad choice under the impulsion and attraction of pleasure or the deterrent influence of pain. In this way the fall has induced a certain proneness to sin more emphatic than that of healthy pure nature.

However, we must be quite clear how far this proneness goes. Even fallen nature is not corrupted in its essential qualities. The inherent power of choosing good and avoiding evil still remains. Speaking in general a man can perform each single duty and avoid each single sin which comes before him; and his failures to do so in any given case do not come from want of absolute power, but from easiness of making evil choice, and the fact of experience that every man is practically sure to give way sometime or other.

In short we must carefully steer clear of the Lutheran theory. This theory is that human nature by the fall was rendered inherently corrupt, so that it must sin as a matter of course and as a matter of necessity; that the infusion of grace was not merely an elevation of nature but a canceling of it and a substitution for it; that all acts, precisely as proceeding from man as such, were bad, and it was only by the imputation of Christ's merits that God came to accept them as good. This doctrine

was expressly condemned by the Church as soon as it was broached.

ALL MEN ARE SINNERS.

Nevertheless there is one orthodox sense in which "all men are sinners." If we take mankind as it exists in the state of fallen nature, and in the light of practical experience ask the question: "Will any man by his free-will always avoid all sin all his life through?" We answer "No." Every man is sure to fall into some sin, one time or other. The best-disposed will at least fall occasionally into some smaller sin; while the run of mankind, even with general good dispositions, are practically sure to fall even into serious sin sometimes, especially under stress of painful and difficult temptation.

To Christians this truth is known by Divine revelation. "A man who saith he hath no sin is a liar, and the truth is not in him," says St. John; and St. James; "In many things we all offend." But even putting aside such revealed pronouncements, and taking human nature as we know it, we can make the same assertion with full confidence; and it would require a man of singularly pedantic, priggish and self-conceited mind to deny it. An absolutely sinless human being no one will believe in. We may take it as certain that every man sins occasionally at least; and it would be extremely rare to come across any individual man who has not sinned grievously sometime or other in his life.

Yet although this may be taken as a universal truth, it is not a necessary or metaphysical truth. There is no strict necessity for any man whatever to sin anytime—for the fundamental reason already given; namely that if a sin were necessary it would not be sin. The lapse into sin is not a necessity at all. It is a fact of the concrete order, and it is a fact which follows from the practical limitations of human nature. To put it concretely: there is a certain limit beyond which a man's self-restraint will in point of fact break down, though absolutely it need not do so. If a dentist is drawing my teeth I can, absolutely speaking, bear the pain without shouting, and will do so. But if the tooth-drawing goes on long enough I am sure to give way some time, when the pain

reaches a certain point. Even under that stress I could still resist; but in point of fact I shall not do so. So it is in general life, where all sorts of things are repeatedly tempting us to sin. We need not in any single case give way. But it will be safe to get a wager that some time or other each individual will give way to temptation, just when it takes him at a weak moment. The mind will be conscious of the power to hold out; but yet it will not hold out on that occasion, even though it may have held out on many former occasions. The exercise of control becomes so painful that the spirit breaks down. "I can't stand it any longer" means: "I *won't* because it hurts too much." The will could really hold out, and the giving way is a consent of the will, and not a physical collapse. Thus by way of illustration, the muscles will not snap under a certain weight; but long before we reach that weight the muscles do give way, because the will yields to the pain of holding them up.

BUT THE WILL CAN AVOID SIN.

While thus maintaining as a universal proposition the sinfulness of all men, we must therefore bear in mind that it is a concrete proposition; a point of fact, and not a point of metaphysical principle, or of physical necessity. We must still preach the power of the human will on each and every occasion to choose the right and avoid the wrong. We must, moreover, maintain this power of avoiding sin as part of the inherent constitution of the human will—for the reasons already given which cannot be too often repeated; namely, that sin is essentially a free transgression of the Divine law, and if it is not free it is not a sin. Or to put it another way: An act is a sin only when we can avoid it; and so far as we cannot avoid it, so far it is not a sin.

What then is the meaning of the teaching which is so often heard among us, namely, "Without the help of God we cannot avoid all sin"; or "Without the help of God we cannot keep all the Commandments" or "We cannot of our own strength avoid all sin; we need the help of God," etc. The meaning is that already explained. It is a concrete and practical proposition, not an abstract metaphysical one. Expressed more exactly

it would mean this: In general principle and in absolute power you can avoid each and every sin which tempts you. But in point of fact, no matter what your general good intentions and resolutions may be, you will not do so. Even with the help of God you are likely enough to fall now and then. But without the help of God you are sure to fall; and almost sure to fall badly and often. Therefore practically the help of God is necessary for you if you are to avoid sin.

That this is the sound orthodox meaning of the proposition was shown by my old professor Father Tepe. When dealing with the proposition that "All men are sinners" and that "No human being will go through life without committing sin," he said: "This is not a universal necessity; but it is a universal fact, vouched for by revelation and confirmed by experience." It is a great stab at self-confidence, a great destroyer of self-complacency, and a great sermon on the fallibility of man and his dependence on the Divine aid.

When we have explained how in the order of pure nature man would possess the power to avoid each and every sin, we must add to this the parallel proposition, that in the order of nature man must also possess the power to carry out each single duty imposed on him by the law of God—for the parallel reason that "*Nemo ad impossibile tenetur*," or in other words, a duty is a duty precisely because and so far as a man has the power to perform it, and it ceases to be a duty as soon as the power to perform it is absent. Secondly, in case a man feels temptation so difficult that he is practically sure of giving way, he can always ask God's help in prayer, and will be sure to obtain the necessary strength to resist, and so to avoid sin. Therefore the general conclusion is this: that in the order of pure nature man would possess all the necessary equipment to fulfil the Divine law of right and wrong; and therefore to attain his final happiness thereby.

MAN'S POWER IN THE SUPERNATURAL ORDER.

But when we pass from the natural order to the supernatural, the whole situation is changed. In this order

man can do nothing by his own power—not even to conceive a wish to act. Grace must not only permeate the act in its performance, but also in its commencement; in fact grace must even anticipate and originate the whole act. The acts themselves are performed by our natural faculties, just as in the order of nature; but if grace is absent they will not have anything but a natural value, or deserve more than a natural reward. It is only by grace initiating and permeating our acts that they acquire a supernatural value, and become the acts of adopted sons of God holding relation to supernatural merit and reward.

In this way is explained that saying, so strange on its surface, that “Without grace we can do nothing towards our salvation.” By salvation here is meant not merely escape from hell or the securing of final happiness of the natural order. The word “salvation” has a strict theological sense belonging to the supernatural order. Salvation means the saving of our souls from the disasters and calamities which fell on the human race through Adam. This “saving” is achieved only by the Incarnation and Redemption, by which we receive back the adopted sonship and the heirship of the beatific vision. The fruits of Christ’s merits are applied to each single soul through sanctifying grace; and any man who is in the state of sanctifying grace is “saved,” or in a state of salvation. This state of salvation can be lost only by mortal sin; after which it can be recovered by repentance and forgiveness, and the reinfusion of the sanctifying grace which has been lost by the sin.

It is difficult to find an analogy which will illustrate the fundamental necessity of grace for supernatural salvation; but we can try the following: A check is in itself nothing but a piece of paper. It presupposes on the one hand a deposit in the bank, and secondly it requires the signature of the owner of that deposit. The scrap of paper then immediately acquires the value of \$100, or \$1,000, or \$10,000, or whatever sum may be written upon it. Now the deposit in the bank is habitual grace which puts us in a position to have a check book at all. Actual grace is the signature which gives validity to the

check, and enables it to be realized in cash. When once habitual grace is in our bank we can draw on it by any act of virtue; and the conjunction of habitual grace and actual grace gives supernatural validity to the act, just as the deposit in the bank plus the signature gives validity to the check.

But we must go one step further back. In the supernatural order the deposit in the bank is not of our own acquiring. It is a pure and simple outcome of God's bounty; a participation in the infinite merits of Christ. Nor would our signature have any value unless God gave this sum personally to us, and entered it in our name in the books of the bank. In other words, the whole system is gratuitous, and derives its reality and efficacy from God. We can merely cooperate with God by accepting the deposit and using the power of signing checks which He gives to us. Similarly the whole system of salvation is gratuitously bestowed on us by God, through the medium of grace; and unless grace permeates the whole of our person and our actions, whatever we do will have no value in connection with that system. The analogy does not walk on all fours; but its three legs will suffice to help the idea.

HOW ACTUAL GRACE WORKS.

It has always been a mark of Catholic theology to uphold the essential goodness of human nature, and to ascribe its badness to the bad exercise of the free-will under the temptations and provocations which come from a degeneration in degree but not in kind. Grace, the theologians teach, does not destroy or cancel anything positive in nature. It performs first of all the function of elevating nature on the positive side, and of healing its defects and strengthening its weaknesses on the negative side. Theology asserts the absolute necessity of grace to elevate man above the natural, but this elevation does not change nature in any of its functions. It merely permeates those functions and sublimates them; so that the acts which, apart from grace, would be virtues of the natural order, become by grace virtues of the supernatural order. Then again medicinally grace does not give to nature any new or distinct faculties or

powers. It takes the existing natural powers and stimulates them to act more easily and effectually than they would if left to themselves. Grace gives an illumination to the intellect to perceive more keenly the value of virtue, and gives warmth and inspiration to the will to find attraction and congeniality in it; with the effect that a man influenced by grace will find himself stirred to act more promptly and more fully in religious and moral lines than he would feel inclined to if left to himself.

In the supernatural state we can do all those actions which we can do in the natural state, and must do them. Grace does not supersede nature; it does not dispense us from natural exertions but requires them. It is true that grace stimulates them as well as elevates them. But we must respond to the stimulus of grace just as we must respond to the stimulus of nature.

We can do better with grace; but this only means that grace helps us to use our natural faculties more easily and with better effect than if left to ourselves. Grace does not determine the act but suggests it, inspires it, infuses a dash of conviction, a noble attraction which is lost on the sordid soul and embraced and acted on by the noble soul [*gratia antecedens seu excitans.*] Cooperation does not mean passively allowing grace to push us, but actively accepting a force which will not push us unless we consent to it, and does not push but accompanies us when we act on it [*gratia concomitans seu adjuvans.*]

Grace does not drive us like machines. Grace does not carry us out of ourselves and move us as if in a trance or a dream. Grace takes our natural impulses and elevates and intensifies them, or starts in us impulses which would not arise if we were left alone. Grace merely invites our will to embrace and act upon these impulses, and then continues to permeate the will while executing the action which they have suggested. Grace in short does not make our acts possible, for they are already possible by nature. It takes acts which are possible by nature, but which if done without grace would be merely natural. It performs three functions regarding those possible acts: (1) It stirs up our mind and will to wish

to make them actual. (2) It strengthens the mind and will to make them easier. (3) At the same time it permeates their whole substance and makes them supernatural.

CAN CHRISTIANS DO UNSUPERNATURALIZED ACTS?

Now comes the question: When a man is once a Christian, and is in the state of grace and in the supernatural order, will all his actions be supernaturalized as a matter of course, or can some of them remain on the level of merely natural acts? Some theologians have held that to a man in the supernatural state everything is supernaturalized except sin. A more moderate view is that all acts which have a religious and moral bearing done in the state of habitual grace are supernaturalized by actual grace as a matter of course. On the other hand purely indifferent acts such as eating, sleeping, walking, working, etc., which in themselves have no religious or moral bearing, remain natural acts unpermeated by grace, unless they are done with some motive of faith or religion at the back of them. If a man is living in a general attitude of wishing to please and serve God always, such acts can be, and probably are, supernaturalized by reason of the supernatural intention. But if a man is not imbued with any such a religious disposition; if he looks upon life as divided into two parts, one for God and the rest for himself, then those acts which are performed out of purely natural impulse, for sake of enjoyment or material motives without even an implicit reference to God or religion, will remain in the purely natural order, and will have only a natural value.

The practical outcome of this view is to encourage all Christians to cultivate a religious intention as a habit. For this object was invented the practice of the "morning intention"; namely, of saying to God at the beginning of the day: "I offer to thee all the thoughts, words and actions of this day, wishing to do them all for Thy honor and glory," or something to that effect. By such an intention the supernatural elevation of all actions of the day is secured, so that everything counts to salvation; whereas without such an intention many actions of the day

remain unsupernaturalized, and thus count for nothing in the supernatural scheme.

HOW NATURE AND GRACE COMBINE.

We now come to what is perhaps the most interesting question of all, and one which is of great importance to ourselves, and especially in our work of training up the young. Take any Christian actually living the Christian life. To all appearance he is a natural human being, undistinguishable from any other human being; possessing the same natural fundamental convictions about the law of right and wrong, offered the same choice between them, and applying the same faculty of free-will to the choice; influenced in this choice by pleasure and pain, subject to impulses which need keeping in order, and exercising the same will-power in keeping them in order. By mere examination or analysis we cannot find any perceptible difference between the Christian and the purely natural man; and yet the natural man is merely such, while the Christian is an elevated being, permeated with habitual grace and actuated by operative grace; a stupendous difference which we know by faith, but which we cannot detect in any other way.

The explanation is that grace, according to the theological maxim, is an invisible entity: "*Non cadit sub perceptione.*" Its effects on mind and will are very real, but they are not phenomenally distinguishable. Even the natural man can enjoy a keen appreciation of virtue, and feel a strong attraction in it, springing solely from the fundamental goodness of human nature. The child of grace may enjoy the same aspirations and appreciations by nature, or he may enjoy them by grace; but whether by nature or by grace, we cannot discover the difference; since it is only by faith that we know the existence of grace at all.

We are speaking of course according to the general run. In individual cases the aspirations and impulses towards goodness may be so extraordinary that we must attribute them to some special and supernatural source, just because they otherwise seem unaccountable. But even here it is a matter not of perception, but of inference from the data of faith. Moreover, such experi-

ences do not occur to the generality of Christians, who seem to manifest nothing more than their better nature in operation, as far as psychological manifestations are concerned.

APPLYING THIS TO EDUCATION.

This being so, the practical question is: How are we to instruct our young in the art of managing their lives and actions on religious and moral lines? We must of course fill them with sound doctrines in every respect, and excite their desires to live up to their Christian profession and model. We must tell them about grace and its value and importance, both in relation to this life and to the next. We must impress on them the need of praying and frequenting the Sacraments as the normal Christian's means of obtaining grace. We must teach them a spirit of dependence on grace, not only to elevate all their actions to the supernatural order, but also to help them over their difficulties in times of temptation; assuring them that unless they trust to grace and secure it in abundance they are sure to fall into sin some time or other, and perhaps frequently.

But meanwhile, what are we to teach them about the part which nature plays in the process of living a Christian life? Under the influence of grace nature is indeed elevated; but it is nature still—it does not cease to be nature. While emphasizing the necessity of grace we must equally emphasize the necessity of our own co-operation with grace; and this cooperation with grace is the conscious work of our natural faculties, elevated though they may be. Always there remains the fact that our conduct is determined by the attitude assumed by our intellect and our will towards religious and moral truths. We must with our intellect know the law, and understand it, and get it stamped deeply in our minds by natural means such as attention and reflection. We must habitually cultivate a right attitude of the will towards such truths, a consistent disposition to love and embrace all that is good, and to hate and eschew all that is bad. Every time a duty comes before us we must stir ourselves up to perform it; every time a temptation comes before us we must stiffen our will to resist it. In the

whole process we must take all the natural means calculated to bring us to our end, which is to preserve the integrity of our moral and religious life, and build ourselves up in all the virtues which belong to it.

FORMATION OF CHARACTER.

Summing up briefly, it is an accepted axiom that the great educational aim is the development of character on sound religious and moral lines. Character was in our book called "Formation of Character" defined as "life dominated by principles." Whether we accept this definition or any other, it always comes back to the same thing, namely, that character consists in the possession of certain qualities of intellect and will which issue in right action, not only sporadically and now and then, but consistently and habitually throughout life. On the part of the intellect, character consists of a deep and firm grasp of religious and moral truths as general principles accepted and appreciated as rules of action; and on the part of the will a habit of choosing according to those principles and acting in regular conformity to them—and this is in spite of every motive which might tend to divert the will into other and wrong lines, whether through the attractions of pleasure or the repulsions of pain.

Now character as thus described is entirely a natural thing, and a thing which lies before all mankind to acquire by purely human efforts. Character is not a thing applicable solely to religious and moral affairs. It comprehends the whole man, and covers the whole range of his activity. In the management of domestic and business life, character can be developed and maintained by a keen grasp of the natural principles by which such departments ought to be dominated, and by a keen application of the will to carry those principles out. A businessman shows character in his commercial work, a general shows character in his military duties, a statesman shows character in his administration of the commonwealth. When we pass from such secular fields to that of religion and morality, the objective indeed receives a new specification; but the apparatus and means by which the objective is pursued remains the same, namely the

grasp of principles by the intellect and their regular and persevering application by the will.

GRACE'S INFLUENCE ON CHARACTER.

When character has thus been recognized as a thing belonging to the natural constitution of man, we have only to ask ourselves what difference is made when grace is brought into consideration. We answer, in the terms of the doctrine already defined: first, that grace does not cancel or destroy the two natural faculties of intellect or will, nor substitute anything else in their place. Grace merely permeates these two faculties, and elevates them into a higher relation to supernatural ends. Secondly, grace affords a help to the natural activities by enhancing the light of the intellect and the zest of the will in right directions, so as to increase the faculty both of intellect and will, and to help them both in their operations. At the same time the psychology remains the same. Our judgment and choice made under the influence of grace does not become a recognizably different thing from what it would be in nature. It is only by faith that we know that such extra aid is present in us, because we have prayed for it and trust that God has answered our prayer. This consciousness of Divine help is calculated indeed to stimulate us to greater confidence in facing difficulties and temptations; but it does not dispense us from the exercise of our faculties, or from the effort of willing for ourselves the thing which we see ought to be willed.

As theologians put it, whenever an act is done under the influence of grace it is not the product of one activity alone. It is not achieved by God alone in us, nor is it achieved by ourselves apart. The whole act proceeds at once from two joint principles or causes. It is at once wholly done by grace, and wholly done by ourselves; the conflation of two activities, natural and supernatural, issuing in one and the same natural-and-supernatural result. From the ontological side the act is substantially supernatural, because elevated and actuated by grace; from the psychological side, as falling under our perception and consciousness, the act is substantially a natural act, and grace pervades it as a sublimating quality.

The conclusion therefore is that in all our religious

and moral acts, we must adopt and make our own the maxim of St. Ignatius: "Act as if everything depends upon yourself, but pray as if everything depended upon God." This means that we should apply our intellect and will to the conduct of life just as if there were no such thing as grace to help us; but secondly, we must pray to God for the help of grace, as without grace our acts will be devoid of value towards supernatural salvation, and there is a danger that in times of stress we may give way and fall into sin—even though we have, absolutely speaking, the power to avoid it if we only wish to do so.

No priest who has once grasped his theology and retained memory of it will need to be told anything that we have just written. But a good deal of our religious and moral training in schools is in hands of brothers, nuns or lay-teachers who have not done theology. Hence the question arises whether the principles bearing on this subject are always sufficiently familiar to our teachers; whether certain failures to build up character in our pupils, and the numerous collapses which take place after leaving school, are not due to this deficiency; and if so in what way can our methods be rendered more efficient and more effectual? It was to lead up to this question that the foregoing series of notes has been written.

Is Catholicism of Pagan Origin?

ERNEST R. HULL, S.J.

From the Bombay "Examiner."

THE question of similarities in different religions is one from which an immense amount of futile polemic has been evolved, solely and simply because people have lost sight of certain elementary instincts of human nature common to the whole race. The first phase we remember of this line of reasoning was that of the old-fashioned Protestants, who tried to trace back a number of Catholic usages to pagan times, and to condemn them therefore as corruptions of the Christian re-

ligion. Not to go into the point systematically, we recall the view that the celebration of Christmas was derived from solstice-worship; that Candlemas was merely an adaptation of the Roman Lupercalia; that the cult of Our Lady was derived from that of Minerva or Pallas Athene; that the use of incense at Mass was borrowed from the Roman sacrifices; that even the Mass itself was supposed to be a copy of the Mithraic worship, the round host representing the sun; that St. Valentine's day and its queer customs were a continuation of a certain pagan usage; that holy water was lustral water Christianized, etc., etc.

The answer given to this kind of attack was to refute the falsities which were alleged, but to acknowledge the truths, and then to go to the root of the matter, which lies in human nature. Whatever the Church had assimilated of pagan usage was something quite natural and proper in itself; adopted because it was human, not because it was pagan. Wherever the religious instinct exists, it must issue in action some way or other. Belief in any God leads to some form of prayer accompanied with symbolical actions—in other words, liturgy and ceremonies. The use of water as symbolic of purification, and incense as a sweet odor ascending to heaven, were sure to come in. So also the use of images to represent sacred objects; the frequentation of special shrines by pilgrimages; the holding of special festivals commemorating religious ideas or events; the making of vows and their fulfilment; the creation of a priesthood and of sacrifice; the adoption of an ascetical life among the more devout, with fasting, prayer and separation from the world.

All these are the natural way in which humanity will and must express its religious sentiments and aspirations, no matter whether the theology be a high or low one, a pure or corrupt one. If these things have already been adopted by mankind while groping in religious darkness, that is no reason why they should not also be adopted by mankind when it emerges from darkness into light. Human nature is the same, and has the same tendencies and the same rights. First possession does not constitute

a monopoly; nor does the fact that these natural methods have been adopted by a false religion afford any reason why they should be made taboo to the true religion.

Hence it was part of the wisdom of the Church, when converting new peoples, to take into account the religious usages to which they were accustomed; to adopt what was good or innocent in them, or to provide an equivalent substitute, so as to enable the people to embrace the new faith without too severe a shock. Hence the instruction given by Gregory the Great to St. Augustine, not to pull down pagan temples, but to Christianize them by thrusting out the false gods and introducing the true God in their place. It is not a reproach to the Church that she should have adopted from paganism everything which was natural, innocent or good therein. On the contrary, it brings out the fact that grace does not destroy nature, but presupposes it and perfects it.

BUDDHISM AND CHRISTIANITY.

Of later development was the theory that Christianity was a copy of Buddhism. Buddha lived four and a half centuries before Christ; and it is clear that under Asoka (about 250 B. C.) Buddhist missionaries spread their teaching in the West, e. g. in Syria and Egypt. The Essenian sect in Palestine was probably a group of Jews impregnated with Buddhist ideas; and perhaps the Therapeutae of Egypt (whom Eusebius took to be Christian ascetics) were also under the same Buddhist inspiration.

Whether early Christian asceticism, in the time of St. Paul the first Hermit and St. Anthony, was suggested by these earlier and non-Christian examples, no one can say absolutely. There is no proof that it was, nor is there the least need for such influence. Pious people, struck with the corruption and seductiveness of the world, can only choose between two courses. One is to remain in the world and preach a crusade for its reform; the other is to retire from the world and attend to their own personal spirituality. If such people are Buddhists their asceticism will take Buddhist molds; if Jews, it will take Jewish molds; if Christians it will take Christian molds. The human apparatus will be the same in each

case, and there is not the least reason to suppose that one borrowed the idea from the other.

Hence when we find that the early Buddhists in India had monasteries with a routine of prayer and contemplation, with the public discipline of the chapter-house and of the cell, and with vows of poverty, chastity and obedience, we recognize here a complete parallel with the forms of Christian monastic asceticism; but there is not the least reason for inferring from the similarity that the one borrowed from the other. Either might have happened. If the Buddhists were first, the Christian might have got the suggestion from them; but there is no proof of it, nor is there any need to suppose it. If we find altogether separate tribes cutting their hair or shaving in a similar manner, no one deems it necessary to suppose imitation; for human nature in both cases might easily work out its usages in the same way. And so with ascetical observances. When once the ascetical idea is conceived, the human mind is practically sure of thinking out a similar way of practising it because this is practically the only obvious way, and there is hardly any room for choice. As a matter of fact it is extremely dubious whether Buddhist monasticism took its full shape before the time of Christ. Those points of close resemblance may possibly have come later, and might even have been borrowed from Christianity if they were borrowed at all. But there is no need for the borrowing theory. The unity of the human race, and the uniform constitution of the human mind, makes it inevitable that when the general end is the same, men independently of each other will hit upon the same obvious means of putting the idea into effect. The differences will not be in the substance of the system, but in the accessories.

A FEW INSTANCES.

Take a few instances: The making of images to represent objects which are absent or out of sight is altogether instinctive to man. The cave men of very archaic times scraped pictures of reindeer fights on slabs of mammoth tusk, and painted figures on the walls of their cave-dwellings. Their gods would naturally be imagined in human form; and being invisible, they would begin

to carve images to embody their idea of that form, and to provide a concrete center on which to focus their worship, the image standing for the god. Similarly with great chiefs who were deified after death; similarly with great saints. If a legend arose about God coming down to the assistance of mankind, an image of such an avatar would be conceived and executed. As regards the early Christians, at first they stood aloof from pictorial representations just because idolatry was associated with such subjects; but when all danger of relapse disappeared it was a perfectly natural thing to develop the practice of representing Christ the Redeemer and the Saints, first in wall-figures, and afterwards in statues.

Then again, what is a pilgrimage except the flocking to some special religious center associated with some sacred person or event? Buddhist, Hindu or Christian, it is all the same. One shrine may embody an error, the other may embody a truth; but the pilgrimage itself is merely the human way of taking notice of what is believed, and of showing interest in it by visiting the place where the event occurred.

Turn to any other idea, say of sacrifice to God and a sacrificing priesthood; liturgical forms and ceremonies; the use of incense or consecrated water; the use of beads to count short prayers with; the burning of lamps before shrines; ceremonies connected with birth, initiation, sickness, death and burial. Humanity agrees instinctively in these things, and in the way of manipulating them. In themselves they are natural, reasonable, proper, indifferent, innocent and obvious to all mankind. The difference lies in the underlying idea and intention, in the truth or falsity of the object to which they are applied. If Vishnu's avatars were true the reverence paid to them would be good; if false it is bad. If Krishna were a God, the worship paid to him as Divine would be excellent; not so if he is merely a deified man. If the Ganges really did take away sin like Baptism, nothing could be more virtuous than to go and bathe there, and so secure the saving grace of God. If not, the delusion becomes pathetic. And so it goes on. It is not the external form, the tangible method, which counts. What

makes the difference is this: whether the means adopted naturally by mankind in general is in any given case a means to a good or to a bad end, to a true or a false worship.

PURITANIC ATROPHY.

The spirit of Protestantism, which set itself up against the universal sentiment of humanity in these matters, was essentially a narrow, one-sided spirit. Chesterton has described the Puritan as a man who worshiped God fiercely with his intellect only, and excluded the rest of his nature. Hence the narrowness and repulsiveness of Puritanism, which over-developed one faculty to monstrous disproportions, and doomed the rest to atrophy from non-use. Man, says the same author, is radically and primitively a poet, a dramatist, a liturgist, a symbolist; or in one word, an artist. Dry scientific, intellectualism lies within the range of his capacities; but it is the last and latest in development, and therefore the least human of all his attributes; a thing moreover which is full of danger, for if emphasized it is almost sure to turn out something quite inhuman and unnatural.

The Puritan would have nothing but literalism. He must have an explicit interpretation of Scripture, an explicit formulation of doctrine as hard and definite as a legal code. He reveled in clear and drastic determinations; water-tight compartments, so to speak. He was not content to view man as the half-noble, half-savage creature which he really is, a curious mixture of good and bad, of weakness and strength. No, man must be either good or bad absolutely. So they made his nature hopelessly corrupt and incapable of doing anything, and then transformed it into holiness and heavenly virtue by the magic stroke of imputation and "putting on Christ." There must be no wavering about human destiny; no touch-and-go about a man getting to heaven or hell. He must be booked definitely for one or the other; predestined or reprobated, as God by an arbitrary decree should determine. The predestined were called "elect," and there was nothing debatable about them. One Christian could not look up to another, because no Christian could help himself; none could be better than another.

He was made a saint absolutely by the imputation of Christ's infinite merits, and there was an end of the matter.

To this dry and arid intellectualism in dogma was added a similar dry and arid intellectualism in worship; the fierce recitation of fiercely literal prayers telling God things which He knew, and hardly asking him for things, because in the system of predestination and imputation there was nothing to ask for. The only thing they *were* energetic in asking for was that God should smite his enemies hip and thigh; and *his* enemies were *their* enemies without fail. There must be no ceremonies, no ornaments, no functions; only dry monotone reading, listened to in a sitting posture because kneeling, even before God, was Romish superstition and vain observance. Art became to the Puritan an abomination, worldly vanity and frivolity, stubble for the burning. No Christian could dare to laugh and enjoy life. His face must be as long and solemn as a fiddle. Nor was there any sociability in religion, no human fellowship, no communion of saints. Each man stood *solus cum solo*, solitary, naked in the awful presence of the Calvinistic God. Processions were unthinkable, for where in the world could people want to process to? Was not God *everywhere*? No frequentation of any special center, for is not the earth the Lord's and the fullness thereof? There was to be nothing elastic, nothing jubilant, nothing artistic, nothing poetical in religion, nothing symbolic—in short, nothing human. No wonder if they looked upon the Catholic Church as an abomination, just because it was so fully human!

The Puritan spirit lasted in Protestantism for at least 200 years. Where it prevailed it made religion a joyless, long-faced thing which ordinary humanity could not love, which it could not believe in. The solemn gravity and long-facedness looked so unnatural that it suggested hypocrisy. The minister became a killjoy and ogre, and lost all prestige. And that is why the masses of the English people look upon religion as a thing that has to be put on once a week together with a black suit, and gone through stolidly, with a feeling of relief when the

day is over, and human nature resumes its spell of naturalness for six days more.

You will see, from what has been said, why it is that the Catholic religion looks so much like the religions of the rest of humanity, and why the Protestant religion looks so startlingly unique. It is because Protestantism means the one-sided development of one part of man's nature, and that the least human part, at the expense of the rest; while Catholicism takes humanity all round as it presents itself, and finds nothing to suppress except sin. All the rest is to be cherished and cultivated on its own natural lines, and to be enlisted in the cause and service of religion—so that God may have the worship of the whole man, and not merely the worship of one artificially-obtruded part of him.

Our Country's Debt to Catholic Schools

R. H. SMITH, S.M.

OUR Catholic schools are essential, not only to the propagation and glory of the Church, but also to the welfare and prosperity of our beloved country. I shall sketch their mutual dependence, the debt which each owes to the other: Standing out conspicuously among the nations of the world today rises the distinctive nationality of our glorious Republic. Its greatness does not depend on material triumphs, but on something higher and nobler. The glory of America is that it is the home of freedom. Ours is a nation built upon the recognition of the fundamental rights of man to their fullest extent. It rests on the broad foundation of popular rights and individual liberty. That liberty we hold dearer than our own lives. It is the true source of all our prosperity. It is the cornerstone of American civilization. On it depend our existence as a free people and our destiny as a great nation. It is to the principles which the founders made the basis of the government of our Republic that we owe the marvelous progress the Church has made in this country.

Catholics rejoice in the independence which is ours by the guarantee of our Constitution. Perfect liberty of action, unhampered by Government alliance or State support, is more favorable to the progress of the Church than the most powerful despotism in her behalf. It was due to this Constitutional freedom also that the Church has been able to accomplish such splendid results in the important work of Catholic education. In spite of the obstacles and difficulties of all kinds, in spite of the heavy financial burden imposed on parents by payment of the double tax, Catholic education in this country has grown and expanded until we have today a system so complete and successful that it challenges the wonder and admiration of every thinking man of the day. And all this would have been impossible without the principle of freedom of education guaranteed by the Constitution and handed down as one of the essentials of our civilization and a condition of our national greatness. We thankfully acknowledge the debt our Catholic schools owe to our country. But they have rendered in return transcendent services. They are nurseries of the purest patriotism; they stand a strong bulwark against the evils that threaten the nation; and they are, after the Church itself, the surest hope of the perpetuity of the Republic and of the maintenance of its free institutions.

CHURCH TEACHES LIBERTY.

The rights and liberties on which our Constitution is based have long been embodied in the teachings of the Church and have often formed the basis of her actions. The ideals, morals and laws which have molded our civilization are the heritage of the Catholic Church. Catholic patriotism is written on every page of our country's history. The one sentiment that animates the breast of every Catholic citizen of this land is devotion to the Government, the Constitution and the flag. That is the patriotism that is taught in our Catholic schools, and of its sincerity our schools are now giving the strongest practical proof. In this hour of our country's supreme trial, there stands forth conspicuously the splendid devotion of the sons of our Catholic schools. Thirty-five per cent. at least of the army and navy are Catholics.

The blood of our Catholic boys has already generously bedewed the fields of heroic France, and millions more stand ready and eager to take their place under the Stars and Stripes, and if need be in its honor and defense to lay down their lives.

MAKES REPUBLIC STRONG.

In our schools is found also all that makes for the strength and the perpetuity of the Republic. The strength and safety of the Republic are not in wealth and material prosperity, but in the virtue of its people; and unless that virtue is inculcated in the youth of the country, unless a remedy can be found for the evils which show the decay of that virtue, the knell of our country's destiny has sounded. The State system of education, excellent as it is in other respects, has banished Christ and His teachings from its door; and secular instruction is powerless to provide a solid foundation and a sufficient sanction for morality. There is no morality without religion. The only remedy then is to give the youth of the nation to virtue in the adamant rock of religion. And this remedy is found in our Catholic schools. They stand a bulwark against the tide of evils that threaten to overwhelm us. In them is found the living fountain whose saving waters are for the healing of the nation.

What incentive more powerful could move the heart of the Catholic and the patriot to renewed energy in the cause of our Catholic schools? "Liberty of Education" is our watchword in the face of the present tendency of the national Government to encroach upon the rights of the State; in the face of the still more alarming tendency to place all education in the hands of the Government. It is against the dearest and most fundamental principles of our Republic for the Government to take away from parents the God-given right to the education of their children, or to use an educational system as a means of directing or controlling the cultural and industrial life of the nation. Let us cover the land with our Catholic schools, both for the welfare of the Church and the liberty and glory of our country.

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The Western Schism's Beginning

MOORHOUSE I. X. MILLAR, S. J.

"The Protestant Churches are but of yesterday, without the authority the truth or the ministries that can reconcile man to God; they are only a multitude of warring sects, whose confused voices but protest their own insufficiency; whose impotence almost atones for their own sin of schism by the way it sets off the might, the majesty and the unity of Rome. In contrast, the Catholic Church stands where her Master placed her, on the Rock, endowed with the prerogatives and powers He gave her. 'And against her the gates of hell shall not prevail.'" (Professor A. M. Fairbairn's "Catholicism, Roman and Anglican," page 152.) Strange to say, the foregoing are the words of a Protestant. And yet, why strange, even from such a source, since, straightforward and honest in what they admit, they are still inadequate as an expression of a fact unparalleled in history? For if the gates of hell have not prevailed against the unity and perpetuity of the One, Roman, Catholic and Apostolic Church of Christ, no explanation other than the most manifest interposition of Divine omnipotence can possibly be assigned, even by prejudice itself, once the fact, with its real historical background, has been taken in by the imagination and weighed ever so superficially in the balance of reason.

In the long succession of trials to which the Church has been submitted, the one that put the perpetuity of the Church's unity to the severest test is known as the Great Schism of the West. To describe its history and picture the countless evils that afflicted Christendom during those forty years when, as St. Catherine of Siena said, "The depths of calamity overwhelmed the Church," is not the purpose of this paper. Ours shall be to study this disastrous event in its origin only: to show how it began and yet need not have happened at all, and to point out the manner in which doubt, perplexity and

confusion gradually took hold of the minds of men so that even canonized saints were to be found on either side ardently defending the claims of rival popes.

THE CHURCH'S SITUATION CRITICAL.

When Gregory XI died, March 27, 1378, severe struggles were to be expected, for the situation of the Church was critical. The Roman populace was restless with the fear lest the Papacy should again remove to Avignon, whence it had but lately returned after its exile of seventy-five years. In the conclave about to be held, the choice that would result from the election was to settle the question whether or not the injurious predominance of French influence in the management of the affairs of the Church should continue. The need for far-reaching ecclesiastical reform was growing daily more urgent. Instead of strong, disinterested men of large and generous views, men of the type of St. Bernard or of Hildebrand, Divine Providence had entrusted the shaping of those destinies to the hands of a number of petty schemers, neither notable for goodness nor yet bad, who were not ignorant, nor yet learned enough to realize their own limitations. Some of whom were weak enough not to know their own mind, yet sufficiently strong to follow an interested and selfish course, once they had deceived their consciences into the belief that it could be justified, the very sort of men, in short, who through intellectual and moral lethargy, are the death of every cause and the ruin of any nation so fated as to be committed to their guidance in a great crisis.

Gregory XI seems to have had a presentiment of the troubles that might arise out of such conditions; for shortly before his death he made arrangements to ensure as far as possible the speedy and unanimous election of a successor. During the ten days that ensued before the closing of the conclave, ample opportunity was had to judge the disposition of the populace. Large numbers of peasants and mountaineers from the surrounding districts had gathered within the city, and were seen mingling with the crowds as these collected at the sight of any of the Cardinals, and with insistent shouts urged that a Roman, or at least an Italian, be elected. The nobility

of the city had even been ordered by the municipal authorities to leave for the period during which the conclave was to be held. That no real cause for fear was apprehended, however, is shown from the fact that none of the *condottieri* were called in with their mercenary troops to protect the conclave, as might easily have been done had the Cardinals been seriously persuaded that their liberty of election was to be interfered with.

A HASTY ELECTION NECESSARY.

As regards the body of Cardinals, sixteen of whom were then assembled in Rome, it became more and more evident to themselves that the three parties into which they were divided would render the election of any one from among their own ranks an impossibility. There is evidence even that, owing to the prospect offered by such a division, the name of the Archbishop of Bari, Bartolomeo Prignano, had already been mentioned among them as a likely choice before the conclave had so much as begun. The one salient and really important fact, however, is that after the closing in of the conclave, and at the moment when the Cardinals were on the point of electing a new Pope, a tumult arose without. The choice which they would very probably have made of their own definite free-will, was in a certain measure dictated to them by a demand for haste. Amidst all the shouting, however, that had taken place, the name of Bartolomeo Prignano, on whom the Cardinals decided, had not occurred once. No names, in fact, were mentioned. An Italian or a Roman was the sole burden of the insistent request, and this wish on the part of the populace was certainly, apart from the manner in which it was expressed, both reasonable, and of its very nature bound to have weighed heavily in the scale, even had the election taken place under the most favorable circumstances. As it was, besides the four Italian Cardinals, there were many other worthy Italian Bishops from among whom a choice might easily have been made. Bartolomeo Prignano was not one of the popular figures, for though admittedly the worthiest and most capable among the Italian prelates, he was scarcely known to the Roman people. He had lived a long while at Avignon, and the

Ultramontanes, that is, the French and Limousin factions among the Cardinals, looked upon him almost as one of themselves. The reputation which he enjoyed for eloquence, humility and prudence furnished no grounds whatsoever for suspecting the harshness and arbitrary manner he afterwards displayed: a point which even his bitterest adversaries later all but unanimously admitted. Thus, whatever arguments may be urged from the haste with which the election was made, in their final choice, however, the Cardinals cannot be said to have been following any other preference save their own.

For the thousand and one details and bits of evidence by which this question of the election is complicated, recourse should be had to the works of M. Noel Valois, who has as a result of his supereminent scholarship, so strengthened the probability in favor of the validity of the election of Bartolomeo Prignano, or of Urban VI as we may now call him, that Father Sydney Smith is without any doubt in the matter.

CHARACTER OF URBAN VI.

Of greater importance, perhaps, as furnishing easier ground for judgment, are the events that took place after the election itself was over, and after the crowds had broken in upon the conclave at the moment when it was about to make its decision known. In the words of Ludwig Pastor:

As soon as tranquillity was restored, Prignano's election was announced to the people, and was followed by his coronation. All the Cardinals then present in Rome took part in the ceremony, and thereby publicly acknowledged Urban VI as the rightful Pope. They assisted him in his ecclesiastical functions, and asked him for spiritual favors. They announced his election and coronation to the Emperor and to Christendom in general by letters signed with their own hands, and homage was universally rendered to the new Head of the Church. No member of the Sacred College thought of calling the election in question; on the contrary, in official documents as well as in private conversations they all maintained its undoubted validity.

But the disastrous happened. That Urban VI was a good man no one can doubt. It is to his honor, moreover, that he at once attempted a reform beginning in

the highest circles, where the need was most urgent. But it was his grave misfortune to be able to see nothing but the principles for which he was contending. He lacked the charitable and half-humorous patience with human nature that would have induced him to consider each particular problem as it presented itself, on its own merits. Thus his already unstable position was soon rendered most precarious. To quote Pastor again:

The very next day after his coronation, he gave offence to many bishops and prelates who were sojourning in Rome, some of them for business and some without any such reason. When after Vespers they paid him their respects in the great Chapel of the Vatican, he called them "perjurers," because they had left their Churches. A fortnight later, preaching in open consistory, he condemned the morals of the Cardinals and prelates in such harsh and unmeasured terms that all were deeply wounded. Nor did the Pope rest satisfied with words. His great desire was to eradicate simony He publicly declared that he would not suffer anything savoring of simony, nor would he grant audience to any one suspected of this sin. He certainly did not take the best way of reforming the worldly-minded Cardinals, when, in the consistory, he sharply bade one of them be silent, and called out to the others, "Cease your foolish chattering!"

This lasted several months. Meanwhile, opposition to Urban had already begun. Evidence goes to show that it started with Peter Rostaing, a French knight in command at the Castle of St. Angelo. Writing to the Cardinals still at Avignon, Rostaing requested to know whether the citadel was to be handed over to Urban, and at the same time notified them that it was his belief that the election had been forced, and was therefore null. The answer of these Cardinals, however, who had already been in communication with their fellow-Cardinals in Rome, was immediate and favorable to the new Pope. Among those who had arrived in Rome since the election, and whom it had been Urban's misfortune to have slighted, was the Cardinal of Amiens, John de la Grange. As Grand Councillor at the court of Charles V of France, he had acquired great influence, and was, besides, a man of few scruples and a clever diplomat. His dwelling across the Tiber soon became the rendezvous of all the disaffected and together with Robert, Cardinal of Geneva,

who ere long was to be elected as Antipope and assume the title of Clement VII, he urged Peter Rostaing to resistance. As summer drew nigh the French Cardinals, ostensibly out of concern for their health, one by one begged permission to retire from Rome during the hot and unhealthy season. As they gradually foregathered at Anagni, it was not long before it became an open secret in Rome that they were resolved to revolt; and on the 20 of September an astonished world was informed that a new Pope had been chosen. Thus the great schism that was to rend Christendom for forty long years had begun.

ST. CATHERINE OF SIENA.

As one passes in review the many and various characters of popes, cardinals, kings, princes and others, who played a part in this sad tragedy, one stands out in full manly stature, that of a woman and a great servant of God, St. Catherine of Siena. Her letter to the Cardinals after they had announced the schism, is a valuable and important document. It clearly presents the soundness of Urban's claim. She wrote:

Alas! to what have you come, since you did not act up to your high dignity! . . . You made truth known to us, and now you offer us lies. You would have us believe that you elected Pope Urban through fear; he who says this, lies. You may say, "Why do you not believe us? We, the electors, know the truth better than you do." But I answer that you yourselves have shown me how you deal with truth. If I look at your lives, I look in vain for the virtue and holiness, which might deter you, for conscience's sake, from falsehood. What is it that proves to me the validity of the election of Messer Bartolomeo, Archbishop of Bari, and now in truth Pope Urban VI? The evidence was furnished by the solemn function of his coronation, by the homage which you have rendered him, by the favors which you have asked and received from him. You have nothing but lies to oppose to the truth, O ye fools, a thousand times worthy of death! In your blindness you perceive not your own shame. If what you say were as true as it is false, must you not have lied when you announced that Urban VI was the lawful Pope? Must you not have been guilty of simony in asking and receiving favors from one whose position you now deny?

These words of a great saint, who was in no way blind to the failings of Urban's character, contain a solid and

conclusive argument. This same argument was used, moreover, by the Emperor Charles VI to confound the Cardinals when the latter attempted to win him over to the side of Clement VII. No sooner did news reach him of what had occurred at Anagni, than he merely presented them with the wording of their own letters, by which they had announced to him Urban's election, and had given positive evidence of their full recognition of Urban's clear title. The real difficulty for us, therefore, who possess the evidence, is to explain how it was that in spite of the declarations of the most eminent canonists and statesmen of the day, who consistently maintained the validity of Urban's election, the claim made by the partisans of Clement VII should have yet gained such a hold upon the minds of men as to prolong the schism for the period of almost half a century.

THE COMPLEXITY OF THE ISSUES.

To begin with it must be remembered that, unlike any previous schism, this one had been effected in a manner entirely unprecedented. The same Cardinals who had elected the Pope, and who on first thought might naturally be assumed to be the surest witnesses in the case, were the very ones to elect the Antipope. It must be remembered, moreover, that knowledge which we possess now was not easily accessible then; and the fact that the electors of Urban had had no doubt concerning the validity of their first decision until after they had gathered at Anagni, was generally known. The real issues in the matter were just sufficiently confused to allow motives alien to the Church's true interest to enter in, and under the easy pretence of settling an arduous legal point, vitiate the judgment of any who might be tempted to seize the advantages thus presented by the situation for the furtherance of ambitious aims. That it offered nothing more than a temptation is shown from the way in which Count Louis III of Flanders, acting in opposition to his strongest political interests, declared the Cardinal of Geneva, who had previously notified him of Urban's accession, to be a usurper. It was not thus, however, that the King of France or his brother, Louis of Anjou, took

up the question. Charles V was loth to lose the ascendancy which the Papal residence at Avignon had added to the French crown; and Louis of Anjou had fixed his mind on carving out a separate kingdom for himself. Both saw their chance. Yet while Louis, who at first had recognized Urban's title, declared himself in favor of the Antipope, the moment news reached him of Clement's election, Charles, more cautious and somewhat more disinterested, hesitated for a time. It was his misfortune to have been falsely informed and rendered suspicious of Urban from the start. Confidential messages had arrived from John de la Grange, Cardinal of Amiens, who, as we have seen, was the chief instigator of the revolt of the Cardinals. Added to this, one of the two ambassadors accredited by Urban to the French Court happened to be a Frenchman and a close relative of one of the leading Cardinals in secession. This man, Peter de Mules, betrayed the cause he had been sent to represent, and thus when the Minorite Friar John de Guignicourt finally arrived from Anagni with letters of credence testifying to his having been sent by the same Cardinals who had taken part in the first election, Charles, who asked for nothing better, accepted the judgment of the latter, and taking up the cause of Clement, set aside the claims of Urban, practically without having given them a hearing.

SREAD OF THE SCHISM.

Strengthened thus by political support, the schism soon spread, and Christendom for the first time in centuries since its union had been really effected, became divided against itself. Scotland followed her French ally, as did Spain some time later. England, owing in large measure to her enmity towards France, declared for Urban and refused to allow any Clementine Cardinal to cross the Channel. All the northern countries and the whole of Italy, with the exception of the Kingdom of Naples, submitted to the obedience of Urban; and in Naples even, where Queen Joanna was nursing her spite against the Pope at Rome, the Clementine pretensions were recognized only for the short period during which the Queen was

able to bend her subjects to her will. Thus, as Döllinger remarks: "From France the evil proceeded, and France was the chief, and in fact essentially the only support of the schism; for other nations were involved in it merely by their connection with her." Of the two, Louis of Anjou was far more zealous in his support of Clement than was Charles; and it was not long ere both Duke and Antipope were hard at work bartering with one another at the expense of the Church, both active in pursuance of their mutual ambitions. But on the other hand, Charles' share in the schism was both more effective and more lasting in its results; for not only did he dictate to his clergy, but to the University of Paris what its opinion was to be concerning the title of the rival claimants to the Papal Chair. He thus succeeded in the end in establishing something like an intellectual support to what otherwise would have remained a mere matter of ambitious political interest.

Such then, in brief summary, was the sad beginning of one of the saddest chapters in the history of the Church. Untold evils followed. Yet, as we look back and think of what the Church went through; of the forty years of schism, the heresies of Wyclif and of Huss, of the Councils of Pisa, of Constance and of Basle, and of the danger that threatened from the Turk; when finally we think of the Reformation and the ruin that it brought, we cannot but be filled with wonder at the miracle and the glory that was Trent, when coming forth from the Council in all the vigor of new life, the Church arose, phoenix-like from the ashes of a great civilization which she had builded to her own image, but which the ambition and the greed and pettiness of princes had shattered. Stripped of the accessories of that broken civilization, and unscathed amidst its ruins, she stood again undaunted and fully prepared to face the bitter enmity of a new and alien world, in which the attempt to drive sound reason, faith in Christ and the thought of God from out its midst, had already begun,

Ireland's Address to President Wilson

THE MANSION HOUSE STATEMENT.

TO the President of the United States of America: Sir—When, a century and a half ago, the American Colonies dared to assert the ancient principle that the subject should not be taxed without the consent of his representatives, England strove to crush them. To-day England threatens to crush the people of Ireland if they do not accept a tax, not in money but in blood, against the protest of their representatives.

During the American Revolution, the champions of your liberties appealed to the Irish Parliament against British aggression, and asked for a sympathetic judgment on their action. What the verdict was, history records. Today it is our turn to appeal to the people of America. We seek no more fitting prelude to that appeal than the terms in which your forefathers greeted ours:

"We are desirous of possessing the good opinion of the virtuous and humane. We are peculiarly desirous of furnishing you with the true state of our motives and objects, the better to enable you to judge of our conduct with accuracy, and determine the merits of the controversy with impartiality and precision."

If the Irish race had been conscriptable by England in the war against the United Colonies, is it certain that your Republic would today flourish in the enjoyment of its noble Constitution?

Since then the Irish Parliament has been destroyed, by methods described by the greatest of British statesmen as those of "blackguardism and baseness," Ireland, deprived of its protection and overborne by more than six to one in the British Lower House, and by more than a hundred to one in the Upper House, is summoned by England to submit to a hitherto unheard of decree against her liberties.

In the fourth year of a war ostensibly begun for the defense of small nations, a law conscribing the manhood of Ireland has been passed, in defiance of the wishes of our people. The British Parliament, which enacted

it, had long outrun its course, being in the eighth year of an existence constitutionally limited to five. To warrant the coercive statute, no recourse was had to the electorate of Britain, much less to that of Ireland. Yet the measure was forced through within a week, despite the votes of Irish representatives, and under a system of closure never applied to the debates which established conscription for Great Britain on a milder basis.

TO REPEL INVENTED CALUMNIES.

To repel the calumnies invented to becloud our action, we venture to address the successors of the belligerents who once appealed to Ireland. The feelings which inspire America deeply concern our race; so, in the forefront of our remonstrance, we feel bound to set forth that this Conscription Act involves for Irishmen questions far larger than any affecting mere internal politics. They raise a sovereign principle between a nation that has never abandoned her independent rights, and an adjacent nation that has persistently sought to strangle them.

Were Ireland to surrender that principle, she must submit to usurped power, condone the fraudulent prostration of her Parliament in 1800, and abandon all claim to distinct nationality. Deep-seated and far-reaching are the problems remorselessly aroused by the unthinking and violent courses taken at Westminster. Thus the sudden and unlooked-for departure of British politicians from their past military procedure towards this island provokes acutely the fundamental issue of self-determination. That issue will decide whether our whole economic, social, and political life must lie at the uncontrolled disposition of another race whose title to legislate for us rests on force and fraud alone.

Ireland is a nation more ancient than England, and is one of the oldest in Christendom. Its geographical boundaries are clearly defined. It cherishes its own traditions, history, language, music and culture. It throbs with a national consciousness sharpened not only by religious persecution, but by the violation of its territorial, juristic, and legislative rights. The authority of which

its invaders boasted, rests solely on an alleged Papal Bull. The symbols of attempted conquest are roofless castles, ruined abbeys, and confiscated cathedrals.

The title of the King of Ireland was first conferred on the English monarch by a statute of the Parliament held in Ireland in 1542, when only four of our counties lay under British sway. That title originated in no English enactment. Neither did the Irish Parliament so originate. Every military aid granted by that Parliament to English kings was purely voluntary. Even when the Penal Code denied representation to the majority of the Irish population, military service was never enforced against them.

For generations England claimed control over both legislative and judicial functions in Ireland, but in 1783 these pretensions were altogether renounced; and the sovereignty of the Irish Legislature was solemnly recognized. A memorable British statute declared it: "Established and ascertained forever, and shall at no time hereafter be questioned or questionable."

THANKS TO AMERICA.

For this, the spirit evoked by the successful revolt of the United States of America is to be thanked, and Ireland won no mean return for the sympathy invited by your Congress. Yet scarcely had George III. signified his royal assent to that "scrap of paper" when his ministers began to debauch the Irish Parliament. No Catholic had, for over a century, been allowed to sit within its walls; and only a handful of the population enjoyed the franchise. In 1800, by shameless bribery, a majority of corrupt Colonists was procured to embrace the London subjugation and vote away the existence of their Legislature for pensions, pelf, and titles.

The authors of the Act of Union, however, sought to soften its shackles by limiting the future jurisdiction of the British Parliament. Imposed on "a reluctant and protesting nation," it was tempered by articles guaranteeing Ireland against coarser and more obvious forms of injustice. To guard against undue taxation, "exemptions and abatements" were stipulated for; but the "predominant partner" has long since dishonored that part

of the contract, and the weaker side has no power to enforce it. No military burdens were provided for, although Britain framed the terms of the treaty to her own liking. That an obligation to yield enforced service was thereby undertaken has never hitherto been asserted. We, therefore, cannot neglect to support this protest by citing a main proviso of the Treaty of Union. Before the destruction of the Irish Parliament, no standing army or navy was raised, nor was any contribution made, except by way of gift, to the British army or navy. No Irish law for the levying of drafts existed; and such a proposal was deemed unconstitutional. Hence the Eighth Article of the Treaty provides that: "All laws in force at the time of the Union shall remain as now by law established, subject only to such alterations and regulations from time to time as circumstances may appear to the Parliament of the United Kingdom to require."

A VITAL QUESTION.

Where there was no law establishing military service for Ireland, what "alteration or regulation" respecting such a law can legally bind? Can an enactment such as conscription, affecting the legal and moral rights of an entire people, be described as an "alteration" or "regulation" springing from a pre-existing law? Is the treaty to be construed as Britain pleases, and always to the prejudice of the weaker side?

British military statecraft has hitherto rigidly held by a separate tradition for Ireland. The territorial military system, created in 1907 for Great Britain, was not set up in Ireland. The Irish Militia was then actually disbanded, and the War Office insisted that no territorial force to replace it should be embodied. Stranger still, the Volunteer acts (Naval or Military) from 1804 to 1900 (some twenty in all) were never extended to Ireland. In 1880, when a Conservative House of Commons agreed to tolerate volunteering, the measure was thrown out by the House of Lords on the plea that Irishmen must not be allowed to learn the use of arms.

For, despite the Bill of Rights, the privilege of free citizens to bear arms in self-defense has been refused to us. The Constitution of America affirms that right as

appertaining to the common people, but the men of Ireland are forbidden to bear arms in their own defense. Where, then, lies the basis of the claim that they can be forced to take them up for the defense of others?

ABERCROMBY'S DISGUST.

It will suffice to present such considerations in outline, without disinterring the details of the past misgovernments of our country. Mr. Gladstone avowed that these were marked by "every horror and every shame that could disgrace the relations between a strong country and a weak one." After an orgy of martial law the Scottish General, Abercromby, Commander-in-Chief in Ireland, wrote: "Every crime, every cruelty that could be committed by Cossacks or Calmucks has been transacted here . . . The abuses of all kinds I found can scarcely be believed or enumerated." Lord Holland records that many people "were sold at so much a head to the Prussians."

We shall, therefore, pass by the story of the destruction of our manufactures, of artificial famines, of the fomentation of uprisings, of a hundred Coercion acts, culminating in the perpetual Act of Repression, obtained by forgery, which graced Queen Victoria's Jubilee Year in 1887. In our island the suspension of the Habeas Corpus act, the repression of free speech, gibbetings, shootings, and bayonetings, are commonplace events. The effects of forced emigration and famine American generosity has softened; and we do not seek a verdict on the general merits of a system which enjoys the commendation of no foreigner except Albert, Prince Consort, who declared that the Irish "were no more worthy of sympathy than the Poles."

It is known to you how our population shrank to its present fallen state. Grants of money for emigration, "especially of families," were provided even by the Land acts of 1881. Previous Poor Law acts had stimulated this "remedy." So late as 1891 a "Congested District" Board was empowered to "aid emigration," although millions of Irishmen had in the nineteenth century been evicted from their homes or driven abroad.

Seventy years ago our population stood at eight mil-

lions, and, in the normal ratio of increase, it should today amount to sixteen millions. Instead it has dwindled to four-and-a-half millions; and it is from this residuum that our manhood between the ages of eighteen and fifty-one is to be delivered up in such measure as the strategists of the English War Cabinet may demand.

Today, as in the days of George Washington, nearly half the American forces have been furnished from the descendants of our banished race. If England could not, during your Revolution, regard that enrolment with satisfaction, might she not set something now to Ireland's credit from the racial composition of your army and navy? No other small nation has been so bereft by law of her children, but in vain for Ireland has the bread of exile been thrown upon the waters. Yet while self-determination is refused, we are required by law to bleed to "make the world safe for democracy"—in every country except our own. Surely this cannot be the meaning of America's message to mankind glowing from the pen of her illustrious President?

ENGLAND NEVER GENEROUS.

In the 750 years during which a stranger sway has blighted Ireland, her people have never had occasion to welcome an unselfish or generous deed at the hands of their rulers. Every so-called "concession" was but the loosening of a fetter. Every benefit sprang from a manipulation of our own money by a foreign treasury denying us an honest audit of accounts. None was yielded as an act of grace. All were the offspring of constraint, tumult, or political necessity. Reason and argument fell on deaf ears. To England the Union has brought enhanced wealth, population, power and importance; to Ireland increased taxation, stunted industries, swollen emigration and callous officialdom.

Possessing in this land neither moral nor intellectual preeminence, nor any prestige derived from past merit or present esteem, the British Executive claims to restrain our liberties, control our fortunes, and exercise over our people the power of life and death. To obstruct the recent Home Rule bill it allowed its favorites to defy its

Parliament without punishment, to import arms from suspect regions with impunity, to threaten "to break every law" to effectuate their designs, to infect the army with mutiny, and set up a rival Executive backed by military array to enforce the rule of a caste against the vast majority of the people. The highest offices of State became the guerdon of the organizers of rebellion, boastful of aid from Germany. Today they are pillars of the Constitution, and the chief instruments of law. The only laurels lacking to the leaders of the mutineers are those transplanted from the field of battle!

Are we to fight to maintain a system so repugnant, and must Irishmen be content to remain slaves themselves after freedom for distant lands has been purchased by their blood? Heretofore in every clime, whenever the weak called for a defender, wherever the flag of liberty was unfurled, that blood freely flowed. Profiting by Irish sympathy with righteous causes, Britain, at the outbreak of the war, attracted to her armies tens of thousands of our youth, ere even the Western Hemisphere had awakened to the wail of "small nations."

Irishmen, in their chivalrous eagerness, laid themselves open to the reproach from some of their brethren of forgetting the woes of their own land which had suffered from its rulers, at one time or another, almost every inhumanity for which Germany is impeached. It was hard to bear the taunt that the army they were joining was that which held Ireland in subjection; but fresh bitterness has been added to such reproaches by what has since taken place. Nevertheless, in the face of persistent discouragements, Irish chivalry remained ardent and aflame in the first years of the war. Tens of thousands of the children of the Gael have perished in the conflict.

HAD THEY FORESEEN!

Their bones bleach upon the soil of Flanders, or moulder beneath the waves of Suvla Bay. The slopes of Gallipoli, the sands of Egypt, Mesopotamia, and Judea afford them sepulture. Mons and Ypres provide their monuments. Wherever the battle line extends, from the English Channel to the Persian Gulf, their ghostly voices

whisper a response to the roll-call of the guardian-spirits of liberty. What is their reward?

The spot on earth they loved best, the land to which they owed their first duty, and which they hoped their sacrifices might help to freedom, lies unredeemed under an age-long thralldom. So, too, would it forever lie, were every man and every youth within the shores of Ireland to immolate himself in England's service, unless the clamor of a dominant caste be rebuked and stilled.

Yet proof after proof accumulates that British Cabinets continue to be towards our country as conscienceless as ever. They deceive friendly nations throughout the world as to their Irish policy, while withholding from us even the Act of Home Rule which in 1914 was placed on the Statute Book. The recent "Convention" which they composed to initiate reform was brought to confusion by a letter from the Prime Minister diminishing his original engagements. Such insincere maneuvers have left an indelible sense of wrong rankling in the heart of Ireland.

Capitulations are observed with French Canadians, with the Maltese, with the Hindus, with Mohammedan Arabs or the African Boers; but never has the word of England, in any capital case, been kept towards the "sister" island. The Parliaments of Australia and of South Africa—both of which (unlike our ancient Legislature) were founded by British enactments—refused to adopt Conscription. This was well known when the law against Ireland was resolved on. For opposing the application of that law to Irishmen, and while this appeal to you, sir, was being penned, members of our Conference have been arrested and deported without trial. It was even sought to poison the wells of American sympathy by leveling against them and others an allegation which its authors have failed to submit to the investigation of any tribunal. To overlay malpractice by imputing to its victims perverse or criminal conduct is the stale but never-failing device of tyranny. A claim has also been put forward by the British Foreign Office to prevent you, Mr. President, as the head of a great allied Republic, from acquiring first-hand information of the reasons why Ireland has rejected, and will resist, conscription, except in so far as the

Military Governor of Ireland, Field Marshal Lord French, may be pleased to allow you to peruse his version of our opinions.

A CONFIDENT APPEAL.

America's present conflict with Germany obstructs no argument that we advance. "Liberty and ordered peace" we, too, strive for; and confidently do we look to you, sir, and to America—whose freedom Irishmen risked something to establish—to lend ear and weight to the prayer that another unprovoked wrong against the defenseless may not stain this sorry century.

We know that America entered the war because her rights as a neutral, in respect of ocean navigation, were interfered with, and only then. Yet America in her strength had a guarantee that in victory she would not be cheated of that for which she joined in the struggle. Ireland, having no such strength, has no such guarantee; and experience has taught us that justice (much less gratitude) is not to be wrung from a hostile Government. What Ireland is to give, a free Ireland must determine.

We are sadly aware, from recent proclamations and deportations, of the efforts of British authorities to inflame prejudice against our country. We therefore crave allowance briefly to notice the insinuation that the Irish coasts, with native connivance, could be made a base for the destruction of American shipping. An official statement asserts that: "An important feature in every plan was the establishment of submarine bases in Ireland to menace the shipping of all nations." On this it is enough to say that every creek, inlet, or estuary that indents our shores, and every harbor, mole, or jetty, is watchfully patrolled by British authority. Moreover, Irish vessels, with their cargoes, crews, and passengers, have suffered in this war proportionately to those of Britain.

Another State paper palliates the deportations by blazoning the descent of a solitary invader upon a remote island on April 12, heralded by mysterious warnings from the Admiralty to the Irish Command. No discussion is permitted of the tryst of this British soldier

with the local coastguards, of his speedy bent towards a police barracks, and his subsequent confidences with the London authorities.

Only one instance exists in history of a project to profane our coasts by making them a base to launch attacks on international shipping. That plot was framed, not by native wickedness but by an English Viceroy, and the proofs are piled up under his hand in British State papers. For huge bribes were proffered by Lord Falkland, Lord Lieutenant of Ireland, to both the Royal Secretary and the Prince of Wales, to obtain consent for the use of Irish harbors to convenience Turkish and Algerine pirates in raiding sea-going commerce. The plot is old, but the plea of "increasing his Majesty's revenues" by which it was commended is everlasting. Nor will age lessen its significance for the citizens of that Republic which, amidst the tremors and greed of European diplomacy, extirpated the traffic of Algerine corsairs ninety years ago. British experts cherish Lord Falkland's fame as the sire of their most knightly cavalier, and in their eyes its lustre shines undimmed, though his Excellency, foiled of marine booty, enriched himself by seizing the lands of his untried prisoners in Dublin Castle.

Moving are other retrospects evoked by the present outbreak of malignity against our nation. The slanders of the hour recall those let loose to cloak previous deportations in days of panic less ignoble. Then it was the Primate of All Ireland, Archbishop Oliver Plunkett, who was dragged to London and arraigned for high treason. Poignant memories quicken at every incident, which accompanied his degradation before the Lord Chief Justice of England. A troop of witnesses was suborned to swear that his Grace "endeavored and compassed the King's death," sought to "levy war in Ireland and introduce a foreign power," and conspired "to take a view of all the several ports and places in Ireland where it would be convenient to land from France." An open trial, indeed, was not denied him, but with hasty rites he was branded a base and false traitor and doomed to be hanged, drawn and quartered at Tyburn. That desperate

felon, after prolonged investigation by the Holy See, has lately been declared a martyr worthy of universal veneration.

THE MEN OF 1776.

The fathers of the American Revolution were likewise pursued in turn by the venom of Governments. Could they have been snatched from their homes and haled to London, what fate would have befallen them? There your noblest patriots might also have perished amidst scenes of shame, and their effigies would now bedeck a British chamber of horrors. Nor would death itself have shielded their reputation from the hatchments of dishonor. For the greatest of Englishmen reviled even the sacred name of Joan of Arc, the stainless Maid of France, to belittle a fallen foe and spice a ribald stageplay.

It is hardly thirty years since every Irish leader was made the victim of a special statute of proscription, and was cited to answer vague charges before London judges. During 1888 and 1889 a malignant and unprecedented inquisition was maintained to vilify them, backed by all the resources of British power. No war was then raged to breed alarms, yet no weapon that perjury or forgery could fashion was left unemployed to destroy the characters of more than eighty National representatives—some of whom survive to join in this address. That plot came to an end amidst the confusion of their persecutors, but fresh accusations may as easily be contrived and buttressed by the enginery of State.

In every generation the Irish nation is challenged to plead to a new indictment, and to the present summons answer is made before no narrow forum but to the tribunal of the world. So answering, we commit our cause, as did America, to "the virtuous and humane," and also more humbly to the Providence of God. Well assured are we that you, Mr. President, whose exhortations have inspired the small nations of the world with fortitude to defend to the last their liberties against oppressors, will not be found among those who would condemn Ireland for a determination, which is irrevocable, to continue steadfastly in the course mapped out for her, no matter

what the odds, by an unexampled unity of national judgment and national right.

Given at the Mansion House, Dublin, this 11th day of June, 1918.

LAURENCE O'NEILL,
Lord Mayor of Dublin,

Chairman of a Conference of representative Irishmen
whose names stand hereunder:

JOSEPH DEVLIN,
JOHN DILLON,
MICHAEL EGAN,
THOMAS JOHNSON,
WILLIAM O'BRIEN (Lab.),
T. M. HEALY,
WILLIAM O'BRIEN,

THOMAS KELLY,
JOHN MACNEILL,

Acting in the place of E. DE VALERA
and A. GRIFFITH, deported 18th May,
1918, to separate prisons in England,
without trial or accusation—communi-
cation with whom has been cut off.

Service and Sacrifice

JOSEPH N. DINAND, S. J.,

Sometime President of Holy Cross College,
Worcester, Mass.

A Sermon Delivered at a Solemn Military Field Mass at the Newport, R. I., Naval Training Station, June 9, 1918.

THE present is an occasion which in my fondest dreams I had never imagined would fall to my lot, one nevertheless which I heartily welcome, for it affords me the opportunity of paying in some small measure at least, a debt I have long owed to the American Navy.

On Jan. 14, 1907, the island of Jamaica in the British West Indies was shaken to its foundations by one of the most violent earthquake shocks ever recorded on a seismograph. The earth rose and fell like the waves of the sea. Houses toppled over in crumpled ruins, men and women were buried or crushed beneath the falling walls. The fore-shore of the city of Kingston was strewn with destruction; and to add to the horror, fire broke out amid the ruins and the angry flames shot across the helpless city. Hither and thither ran men, women and children, in terror and grief, trying to find their lost ones, tearing away boards, stones and débris in a vain attempt to extricate those pinned under the wreckage. For three days there was a veritable reign of terror, as the earth quivered under returning shocks. Desolation, want and starvation stared us in the face.

One of the cables of communication was broken, the other was immediately commandeered for Government use. Misery and death met us on all sides. We were nearly driven to distraction, when suddenly two American cruisers steamed into the harbor of Kingston and amid the tears and shouts of joy of a grateful people, the American bluejackets landed and at once began the work of relief. The first nation to come to our help was America, and the tears of American Jesuit missionaries, shed at the sight of our boys and officers, told of the pride each one felt in being an American citizen. An

emergency hospital was opened on Jesuit property, and the surgeons of the fleet took charge, while the highways and byways were searched by parties of marines, who brought the maimed and the dying to this improvised relief station. Food was distributed, medical supplies were given, dangerous walls pulled down, the dead exhumed from the ruins and decently buried in a common grave. Every form of service and relief did these heroic officers and men render. The Admiral, the Chaplain, the surgeons, the men, won the undying gratitude of the people of the island and made us American priests prouder of our native land than ever before. In testimonial of our hearts' gratitude, there is in the archives of the Navy Department, at Washington, a document signed by the American Jesuits then in Jamaica, testifying to the heroism of the American Navy. What that spirit of heroism and humanity was then, it is today, and the same it must ever be, for it springs from the very soul of the American Navy. For the Navy is not the wooden, steel or concrete hulls that cover the seas, the Navy is not the submarine or the super-dreadnought. The Navy is the man-power, in the hold, on the deck, on the bridge. Tell me of the character of that man-power and I will tell you of the character of that nation's Navy.

An American Admiral was once presented with a beautiful sword and scabbard by an admiring people for his bravery in the Spanish-American War. A suitable inscription had been prepared and embossed upon the scabbard. As he received it, he said he would like to have had one thing changed, the inscription should be on the blade rather than on the scabbard, for in battle we throw away the scabbard, but the sword, never!

The scabbard of life is the body. That body is of the earth, it may drop down in the fight, it is discarded in the supreme moment of conflict. But the sword is the soul of man, which never surrenders, never dies. When God's fingers traced the inscription at the casting of man's creation, He embossed it not on the scabbard, the body, but upon the sword, the soul. The sword is truth, the sword is courage, the sword is character. The scabbard is time, the sword, eternity! Vain and useless the etch-

ing upon the scabbard, lasting and glorious the etching upon the sword. Yet how many a career has been spent in polishing only the scabbard of life, while the sword is allowed to rust, and fail in the hour of need.

The soul! Take from the hands of Justice, the scales. In one pan of the balance, set all that the world can offer, delve into the mines for gold, silver and precious stones, place them there! Reach out to the ends of the earth, to the islands of the sea for all their treasures, set them there! Reach up to heaven for the glory of the stars, the brightness of the sun, the glory of the moon, place them there! And in the other pan of the balance place the soul of the most destitute child in our city's streets, but a soul sanctified in grace, and weigh them! The side you thought the heavier will fly to heaven in uneven balance and the scales will clatter to your feet as if to mock you. You have been trying to weigh temporal with eternal, death with life. "What exchange shall a man give for his soul?" What doth it profit a man to gain the whole world and to lose his own soul? To keep the scabbard and throw away the sword?

When was the soul of man, when was the soul of America, so tried as today? The unreal, the sham and the hypocritical in life have gone with the awakening of this nation's soul. Prejudices nurtured as a part of our very selves have been hurried out of sight. Only the realities of life count today, and for these the nation, for these our soldiers and our sailors are hungering. Creeds have been winnowed on the threshing-floor of the world today, and the flail of war has separated the chaff from the wheat.

The mind demands truth. Only the reality of truth can satisfy it. To be enlightened, to be completely satisfied, to be given the answer to that eternal "why?" in life, that is what the mind is demanding today. Truth must come to the mind with the brightness of day, it must come to the mind with the authority of God. Truth that teaches us the mysteries of life, where lies the right, where the wrong, that lightens up the darkness of death, that enunciates the dogmas of faith, truth that can never change, whatever be the tribe, the tongue or the cycle of

men! That truth must be the needle that points north, though the ship roll and toss in the trough of the sea. And north is God, unchangeable, eternal.

If the mind of the nation today is hungering for the realities of life, how much more so the soul of the nation, that kingly gift that makes man like to God. Shall then this soul gifted with heaven's choicest blessing, freedom, shall it be left to work out its own destiny, unaided, unguided and alone? Shall it know no saving, restraining power? Shall it know no strength in weakness, no comfort in sorrow, no joy in sadness?

The soul of the nation, where shall it find its real strength? Only in a real, dynamic religion, in a spiritual force that can reach the depths of the soul and satisfy its needs. My friends, do we not know of that sure strength of grace coming from a real Christ who says to the penitent soul: "I absolve thee from thy sins"? Do we not know of that sweet strength of grace coming from a real Christ who says to the wearied soul: "Come to me all you that labor and are heavily burdened and I will refresh you?" Do we not know of that strength of grace coming from a real Christ who says to the hungry soul: "This is my body, this my blood?" Do we not know of that abiding strength of grace coming from a real Christ who says: "Behold, I am with you all days, even unto the consummation of the world?"

Let the mind, let the soul of the nation, in arms, find today in the Catholic Church its real Christ, who alone can feed its mind and its soul, whose omnipotence can relieve its deepest needs, whose Providence carries the nations of the earth in the hollow of His Hand.

The supreme test in all our history is being made today in the minds and souls of our people. Never before have we been brought face to face with such a crisis in our national life, and never has the nation stood in need of clearer vision and stronger courage than in this hour. Today the very flower of our American manhood, our bravest, our best are leaving home, the workshop, the school, the college, the university, in answer to the call of the country. Every cantonment, every navy-yard is a crucible of sacrifice. As I visited Newport and Charles-

town, Camp Bartlett and Camp Devens, and saw the "fusing process" in action, the overwhelming, crushing thought that seemed to baffle me was, why this annihilation of the individual? For personal ambitions, past experience, individual talents, all, all were swallowed up in the military routine of the present.

At the call of duty every man had laid aside his tools, his pen, his books; life's bright hopes, dreams of future success, the affections of dear ones, the very center of his heart's love, home, were all given up as each boy contributed his best and his all to the crucible of sacrifice. This was the mystery of Bartlett and Devens, Newport and Charlestown to me, and what is the mystery of Bartlett and Devens is the mystery of Upton, Dix, Meade and every camp clear across to Lewis on the Pacific.

Is it not a crime against reason? Is it not madness of national pride to demand such sacrifice, to crush so utterly and seemingly annihilate the individual? Every man in that line is a living, breathing witness of sacrifice. Was it for this service-uniform and hat this college man exchanged his academic cap and gown? Was it for this service-rifle he exchanged the parchment of his degree? Was it for a commission in a camp that his Alma Mater gave of her life, her talents, her years of toil?

Shall the mystery of Newport, Charlestown, Bartlett, Devens, Upton, Dix and Lewis be solved, when, before the bow of the transport, the mist-clouds of ocean shall lift and revealed in clear vision, is seen the outline of the shores of France? The man that stands beneath the emblem of our liberties, the man that takes that sacred standard in his hand, can never, according to our American mind, be too worthy of it, whatever be his education, his environment, his character! When his country's honor is at stake, no sacrifice is too heroic, no obedience too irksome, no annihilation too profound! "Sacrifice" is the call from the soul of America, "Service" is the reply from the heart of the people.

Clearer than the light of the noonday sun comes the truth for the mind of the nation in arms, stronger even than death comes the courage for its soul that the authority behind all temporal sovereignty is from God. The

voice of the President of these United States echoes the voice of God. When he commands, God commands, and man, in obeying him, is obeying God.

When God laid the foundation of human society, He designed it according to plan. Men were to live as social beings. Hence, authority was an essential element in its creation. The power comes from Him, theirs it was to determine that form of government which best suited their needs. Hence there can be no authority, except from God. His power then vests with a sacrosanct dignity the authority of the Chief Executive of this nation. This is the Catholic Church's doctrine, which in every century and under every force of government upholds the hands of temporal authority, stands by the seat of power and says: "Thus far shalt thou go and no farther"; and faces the nations with this warning, "Be obedient unto your temporal lords as to Christ Himself."

Then, take away God and you rob me of my faith! Take away God and you rob me of my very allegiance to my native land. Take away their God from the hearts and minds of the children of America, and you are a traitor to America, for you have murdered their love of country, you have undermined the very foundations of the Republic. And I tell you with all the earnestness of my soul, backed by the history of nations, backed by the inspired word of Holy Writ, that a nation without God, without a living, breathing faith and confidence in an overruling Providence, a just arbiter of right and wrong, is tottering to its ruin. Let it be fair to look upon, let its ships cover the seas, let its cannon bristle from every height and fort, let its superdreadnoughts outnumber the States of the Union, it is in reality a nation that is dead, for its heart is gone silent.

But tell me of my God and you tell me of my allegiance to my native land; tell this nation of its God and you may demand in His name the greatest sacrifices of which this nation is capable. Then you evoke the exercise of that purest of natural virtues, patriotism. Is patriotism of such stuff that the microscope will show it in a drop of your blood? Can it be held on the end of the surgeon's scalpel drawn from the gaping wounds on

Flanders' fields? Is this holy thing to be confounded with blind fanaticism, that untamed force, that senseless passion running wild? Is it mere idolatry of a cause or of a flag that stands for a country, where knees are bent to earth in serfdom? Is patriotism nothing else but passing sentiment evoked at the sight of white and red bars and a blue field set with stars?

Place upon your nation's capitol this grandest flag that floats on land or sea, fix it on the domes of your state-houses, unfurl it daily above the schools of your children! Unless you teach the people of this fair land the knowledge of their God, you are appealing to fanaticism and to idolatry, not to patriotism. Call it by any other name you choose, but I protest in the name of the thousand heroes in their graves, I protest in the name of the scarred and maimed bodies of the living, I protest in the name of God, you shall not call it patriotism. For patriotism, that undying love of country in weal or woe, that purest of natural virtues, that demands the greatest of human sacrifices, the laying down of life, is God-given and its source and origin, like that of all government, is from above. Without God, patriotism is an empty sound, a word without a meaning.

"Yes, hold fast to your God, and your country will be secure. For no man can be true to God and false to his native land. Upon this virtue we upbuild the greatness of our country. Its value is above gold and precious stones, above commerce and industry, above forts and warships. The vital spark of the nation's honor is patriotism, and the living fount of the nation's prosperity is patriotism, the strong shield of the nation's safety is patriotism. America is the most stupendous experiment the world has ever known, this republican form of a government of the people, by the people and for the people, and on its success or failure hangs the fate of liberty. America does not stand alone; bound up in her she carries the hopes of a waiting, anxious world. Her failure is the world's failure, irreparable; her triumphs are the world's triumphs, unending!"

Today a flag, hitherto unknown, is seen in every city's streets, in every village and hamlet, from one end of our

land to the other. You will find it hanging down from the portal of many a peaceful little roof-tree, dearest spot on earth to someone's heart, home! You will see it set in many a window. You will notice it here and there in the palaces of the rich; you will meet it everywhere in the homes of the poor. 'Tis a strange emblem! Its field is of red; its center is crossed with a broad bar of white; it is dotted with dark blue spots in the shape of stars. "America, tell us, tell us what does it mean!" "Is the red for anarchy?" "Is the white for truce, defeat?" "Is the dark blue for death?" "Speak, America!" "Whence came this new-flung banner? What does it mean?" "Red is for blood, the crimson tide of each patriot's life! White is for purity, the lily innocence of each patriot's love! Blue is for constancy, the steadfast fidelity of each patriot's duty! Stars are for hope, the unspoken language of tender human hearts, that the boys will some day come home! 'Tis the 'service flag,' the flag of sacrifice, telling the world in silent, yet eloquent, speech that America and the cause of human liberty shall not perish from the earth forever."

Fling out your service flags with their stars, telling this nation and the world of the heroism, the sacrifice, the patriotism of our native land. Is not each a banner to be proud of, an emblem to remind you that the Catholic people of America have more than done their duty to the country's cause? A noble company, these boys, who have gone forth to do their duty. May she, the Immaculate Queen of Heaven, the chosen protectress of our nation, may she defend them! Wherever they may be, in silent camp, in dark transport out at sea, in war-rent village in France, or in the bloodstained trench, Mary, keep them safe from harm!

As the days pass on and the struggle continues across the sea, other stars shall be added to the galaxy, as other boys shall answer: "Here," to the call. It may be that golden stars shall appear in this firmament, to enshrine the memory of those who have made the supreme sacrifice and have laid down their lives on the battlefields of France, that through their death America and the cause of human liberty might live. Treasure up that remem-

brance, it is a sacred deposit that shall be to all future generations an undying proof of a Catholic soldier's loyalty!

Here, close to the altars of our God, we shall keep our service flags, symbols of our sacrifice, bearing in their stars the hopes, the tears, the prayers of this our nation. Here we shall keep them, under the patronage of the Immaculate Queen of Heaven, that her eyes may ever be upon her sons and her outstretched hands may shield and protect them. Here we shall keep them, close to the presence of our tabernacled God, the God of armies, that in the early watches of the day, and in the silent watches of the night, His Hands may direct and guide these stars in their destined course, His strength abide with them, His love be the light with which and for which they shine.

That this nation may be preserved one and inseparable, that her sacred liberties and her institutions may be safeguarded and perpetuated, that the democracy, that is to come upon the world, may recognize God as the author of its being and that His law may direct the counsels of men, capital and labor, rich and poor, in the ways of peace, prosperity and happiness, we dedicate, we consecrate in these service flags, our Army and our Navy, our man-power and our all, forever.

Emerson's Transcendentalism

JOHN H. COLLINS, S. J.

THE vogue enjoyed by American writers on the other side of the Atlantic has long been of interest to lovers of literature. Men who failed as prophets in their own country were hailed as leaders in their respective spheres by those whose opinion must claim our highest respect. Longfellow, Lowell, Emerson, Bryant, Poe and a host of others drew foreign followings of which any writer of their day might justly be proud. Of the New England writers perhaps no one was more popular than Emerson, the poet and lecturer, whose terse, flashing sentences and thoughtful paragraphs attracted the thinking men of the day, and whose influence is still felt in the works of such writers as W. B. Yeats, John Eglington and their school of Anglo-Irish literary aspirants. The turning of the nations from the material to the spiritual affords these latter a good theme for their mystic dreaming, while their constant reechoing of Emerson's doctrine and their attempts at solutions of social and economic problems lead us to warn the uninitiated against ideals that have no foundation, against visions and wild imaginings never to be realized, against the worthless faith and false optimism of Emerson and the Transcendental mystics.

With the dawn of the nineteenth century the new American Republic began to take form. The longing for independence first roused at Lexington manifested itself in every department of life. All over the country the tendency seemed to be towards a new world with everything in it new: ideas, modes of living, philosophy and religion. In New England especially, where dwelt most of the nation's thinkers, the philosophical and consequently the social, political, and religious life became permeated with the longing for freedom from restraint of any kind. Puritan melancholy and severity had had its

day and was fast becoming a myth; the idol, Calvin, had fallen with as great a crash as the first May-pole; men, American men, with blood fired by years of oppression, had refused to accept any longer a God who could cause them such misery and still be good.

The offspring of Puritanism was a reaction against the gloomy conservatism of the parent. American thought, ever susceptible to the new, especially if it be practical, found a haven in Deism, a religion built on the philosophy of Locke. Deism became the fashion of the hour; the nation's leading men eagerly grasped at it; the irritable Jefferson, the imperturbable Franklin and other equally famous fathers of the Declaration saw in it a religion wholly in accord with the idea of freedom and display of individuality with which success in arms had deluged America. Reason, and reason alone, was the beginning, the middle and the end of this blind, unconsoling, unreasonably reasoned doctrine. Deism found its perfect bloom in Unitarianism, a purely human religion which rejected the supernatural and looked on Christ as a man, and only a man, a man, however, in whom human nature broke away from trammels, a man perfect in human virtue, a superman, and so, a leader of future generations. The new religion, like all that preceded it, was the ever-appearing "dissidence of dissent." (For a fuller discussion of this subject, see Father Mahony's "New England Thought," CATHOLIC MIND, No. 20, 1914.)

RALPH WALDO EMERSON.

In the atmosphere of such an upheaval the leading thinker of the early nineteenth century was born. Ralph Waldo Emerson, the son of the Rev. William Emerson, himself the seventh of a line of ministers, was born in Boston, May 25, 1803. While the future genius was still a lad, in his native city began that renaissance of learning which later made that city the seat of American intellectual activity. Webster, Everett, Story, Channing Ticknor and their contemporaries found the chief outlet for their burning thoughts in the youthful *North American Review*. It was not long before they were joined by Emerson himself. From his earliest years, Emerson was a scholar. He is described as "a spiritual-looking boy in

blue nankeen, . . . angelic and remarkable." Books were his passion, literature his chief pursuit. Throughout his course at Harvard he was best known for his various attempts at essays, readings and poems, some of which met with more than ordinary success.

When Emerson reached manhood, Unitarianism was at its height. Naturally enough the quiet, angelic New Englander, with traits of the ministry inherited, looked towards the profession of preaching. The year 1826 saw him "approved to preach," and immediately some of Boston's leading pulpits sought the youthful preacher's services. Thinker as he was, it was not long before Emerson began to seek suitable reasons for the faith that was in him, and in the pursuit of these he hit upon a peculiar development of the fundamental doctrines of Kant and his German followers; the then growing movement of Transcendentalism. This was unfortunate, unfortunate for himself and for America at large, for, certain it is that Emerson has led American thought, and precisely for the reason present-day writers offer to the contrary. It is precisely because Emerson clothed false principles in the garb of poetry and rhetoric, that these same false principles have crept unawares into present-day American thought, American literature and American religion, if that phrase may mean anything, and that, as a result, in the new America we find self-assertion being pushed to the utmost, the "human" exalted to airy heights, and the existence of a personal God questioned by every "thinker" from university professors down to budding sophomores. Emerson's stumbling was unhappy, for in his fall the outstretched hand was weak and sank with him.

ORIGIN OF TRANSCENDENTALISM.

Transcendentalism was the latest form of idealism, a mixture of the German and the English schools, having as its basic principle the old idea traceable to the Orientals, a God's immanence in the universe. Nature, literature, history were but subjective phenomena; each event "a sequel or completion of a spiritual fact" which alone concerned the thinker. It was a reaction against the materialistic tendencies of Deism, a reaction with its own

weak points, which, if pushed too far, would lead again into the errors against which it rebelled. In the course of the previous century Kant, indignant at the trend which skepticism had taken in the writings of Hume, had proclaimed the absolute monarchy of human reason. Meanwhile in France, St. Pierre, de Staël, Constant, Cousin, Jouffroy and others had taken up the cudgel against the materialism of Voltaire, Diderot and the Encyclopedists in general, in an attempt to thwart the growing infidel philosophy and establish once for all an immovable foundation for faith. In America, the intellectual renaissance, fascinated by the spiritualistic tenor of the German, French and later English writers, among whom Coleridge, Wordsworth and Carlyle had worthy places, proved the good ground needed for the seeds of this idealism. The impressionable Emerson absorbed it fully. In it he found that for which his soul was longing, a relief from the social and political unrest of the times, a haven from sordid materialism and unbelief. Just what shape the new philosophy took in his writings, the absorption of its fundamental principles into latter-day American philosophy, and the evils consequent upon such principles, it is the purpose of this paper to expose.

Philosophical systems have ever been divided according to their theories concerning the origin of ideas into the subjective and objective camps. According to the latter, all knowledge comes either directly or indirectly from experience. The former either recognizes no external world at all, or, if admitting one, denies the mind's capability of recognizing it: We may know the types, the images of external reality, but the things in themselves—never. Transcendentalism, as Emerson himself describes it, was "the tendency to respect the intuitions, and to give them all authority over experience." ("Essay on Transcendentalism.") It was more than this; it was, in the words of Frothingham, "an assertion of the immanence of divinity in instinct, the transference of supernatural attributes to the natural constitution." ("Transcendentalism in New England.") It was Pantheism, pure and simple, the identification of God with the universe. Intuition as the origin of ideas was the starting point, but the main stream soon found many outlets. And it is ac-

according to these various explanations of intuition that we may class the various schools. We shall not enumerate the manifold varieties of the system, differing as they did, according to individual taste and disposition. Since this paper is concerned chiefly with Emerson, we shall confine ourselves to his peculiar views on the nature of intuition, pointing out their psychological absurdities and false ethical consequences.

True it is that Emerson was not distinctly a philosopher, but rather a poet. His imagination forbade his delving into metaphysics; this were a study too profane, too earthy for his soaring spirit. Still, to him poetry was "the perpetual endeavor to express the spirit of the thing; to pass the brute body, and search the life and reason which *causes* it to exist; to see that the object is always flowing away, whilst the spirit or necessity which *causes* it subsists." ("Essay on Poetry.") Now "the knowledge of things in their last causes" is not the definition of poetry, but of philosophy. Whether or not to Emerson these two were identical, in either case his definition brands him a philosopher. Emerson's very poems show that he could not thrust aside speculation for the mere pleasure of announcing the poet's message, as when in "The Sphinx" he broods over the riddle of man, or when in "Threnody," "Holidays," "May-day" and others he dwells upon the Fate oppressing all men, or again when the pure Pantheism crops out in "Wood-notes," "Brahma" and "Pan." Who, on reading such poetry, will not pause to refresh his wearied brain and ask what manner of poet is this who attempts to solve world-problems within the space of a few measured lines and in the imaginative realm of poetry? We think it untrue to style Emerson a mere poet. He held to a distinct philosophical system, a system eclectic in its make-up, difficult to comprehend, nevertheless distinct and at least approachable.

THE OVER-SOUL.

At the center of this system stands Emerson's doctrine of the Over-soul Man, who, he holds, is made up of two elements, the personal and the impersonal. Each element has its own set of faculties. "We are amphibious creatures, weaponed for two elements, having two sets of faculties, the particular and the catholic." ("Nominalist

and Realist.") Man as a person is weak, liable to error, incapable of raising himself; the impersonal is simple human nature, the great soul, reason, man's yoke-fellow, upon which he must fall back if he wishes to make progress. The more man frees himself from the limitations of personality, the more spiritual, the truer, the better he becomes, until at last he loses himself in the infinite ocean of God. This impersonal nature is the Over-soul, the only one substance, the container of all being; it is God. Wherefore, to obtain knowledge, man must abandon himself to this great soul and its intuitions; to order his actions aright he must follow the dictates of this absolute norm of truth and goodness, which, being Divine, cannot err.

The soul is the vast background of our being, in which they [its organs] lie,—an immensity not possessed and that cannot be possessed. From within or behind, a light shines through us upon things, and makes us aware that we are nothing, but the light is all. A man is the façade of a temple wherein all wisdom and all good abide. What we commonly call man, the eating, drinking, planting, counting man, does not, as we know him, represent himself, but misrepresents himself. Him we do not respect; but the soul, whose organ he is, would he let it appear through his action, would make our knees bend. When it breathes through his intellect, it is genius; when it breathes through his will, it is virtue; when it flows through his affection, it is love. ("The Over-soul.")

Throw off your personality and permit yourself to be swallowed up by the spirit that flows into you from on high; accept as true whatever your own mind, opening itself to the great influx, tells you is true; act on that spontaneous instinct which is yours, and you are on the road to perfection. No one can stop you, for you are sure you are right. You are obeying yourself, the highest law, the norm of all truth and all morality.

Place yourself in the middle of the stream of power and wisdom which flows into you as life, place yourself in the full center of that flood, then you are without effort impelled to truth, to right and a perfect contentment. Then you put all gainsayers in the wrong. Then you are the world, the measure of right, of truth, of beauty. ("Essays.")

Primacy of mind is the chief gift of this higher nature to its yoke-fellow, man. "Man carries the world in his head." ("Nature.") The soul knows all things because it contains all things; its knowledge is the projection of it-

self. We know all things in this one, eternal mind or soul, itself God; as the earlier ontologists said, we look on God and in Him know all. Now there is a sense in which we see all things in God. Not, as the ontologists accused St. Augustine of teaching, that we have an immediate intuition of God and in Him an intuition of all things, but, since the essences of things could neither be or be known unless they first were and were known in the mind of God, we may say we know these essences *in rationibus aeternis*. But all our knowledge of them comes either from the data of sense or from reflection. We are not conscious of such an intuition, just as we are not conscious of the double element in man. In the case of God we are not conscious of an intuition of Him; rather are we conscious that we know Him through created things, as the schoolmen say, *per notas alias*. Neither are all things projections of this vast soul. Emerson throughout his essay on "History" and again in "Nature" proclaims his firm belief that external objects are not real, but apparent. Belief in an external world is for children only. "Seen in the light of thought the world always is phenomenal" ("Nature"), or it is a "Divine dream, from which we may presently awake to the glories and certainties of day." ("Nature.")

FAREWELL TO THE SENSES' TESTIMONY.

Now, if the objects we seem to see outside of us do not really exist as such, then we must bid farewell to the testimony of our senses; we must doubt about everything, even our own mind's capability of attaining truth, we must accuse God of constant and pernicious deception, and become skeptics pure and simple; life will be an enormous sham, virtue a thing merely to be dreamed of, morality a passing whim, while the idealist in his airy fairy castle converses with the great spirit, with God, *his* God, the creation of his own mind, a Being of whom he can know nothing, a Divinity humanly fashioned, a monster and no God at all. Francis Bacon once said, "It is true a little philosophy inclineth men's minds to atheism."

This subtraction of personality from man may mean one of two things, the denial of rationality or the removal of individuality. For a person, according to the accepted

definition, is an individual substance of rational nature. A person must be a substance, that is, he must exist in and act from himself; he must be individual, that is, singular, not universal, incommunicable, not common; he must be rational by nature, to distinguish him from individual irrational substances, as sticks and stones, tree and flower, dog and horse.

This extreme view to which Emerson exposes himself portends intellectual and moral disaster. The impersonal man is man irrational, the man of the senses, or animal instincts, insane or at best a child. Personality comes to dim the child's vision, or hastens to disturb the bliss of the insane who, given up to the "spirit," enjoy perfect contentment. "The poet knows that he speaks adequately, then, only, when he speaks somewhat wildly, . . . not with the intellect used as an organ, but with the intellect released from service [right reason?] and suffered to take its direction from its celestial life." ("The Poet.")

But we shall not be too radical. We can pardon the trenchant pen of Brownson, himself, for a time, deceived by the lure of Transcendentalism, for interpreting the "impersonal" in this first sense and drawing the logical consequences. Perhaps after all Emerson, the dreamer of dreams, close to the immaterial, whose ambition it was to hitch his wagon to a star, would have shuddered at the bare mention of consequences. Logic he cared not for; it was gross and savored of earth. He saw, and sought nothing else; his was the vision splendid, not to be disturbed by vulgar reasoning. "We must not pick locks. We must check this low curiosity." ("The Over-soul.") In all his seeing one thing he saw not: the utter absurdities to which his preaching might lead and the consequent moral upheaval. Let us take a more favorable interpretation, one that Emerson most likely meant we should take, namely, that the removal of personality means a breaking away from individuality.

PAN-PSYCHIC MONISM.

The absence of individuality leads either to an acknowledgment that the universal exists as something in the physical order, or if not to this, to pan-psychic monism. For, in Emerson's man, the personal element must either be identified with or distinct from the impersonal. If the

two elements are distinct, and you may cast off your personality, thereby losing your individuality, naught is left but a universal, the impersonal, existing by itself. A strange sight it would be to see the genus man walking the streets of our cities, with all marks of individuality tucked away at home or deposited at the nearest pawnbroker's! A universal as such cannot exist in the physical order. A universal of its very nature is at the same time one and capable of being multiplied. Once multiplied, it ceases to be one. Unless, perhaps, a thing may be one and at the same time manifold. Emerson, while logically coming to this, was not so foolish as to demand it. Plainly he meant that the two elements, the personal and the impersonal, were identified in physical man. But if such be the case, the impersonal ceases to be universal. For if my friend and I manifest certain personal qualities by which we may be told apart, no matter how much of the impersonal element each one may possess, we assuredly are numerically two persons, with distinct personalities not to be put off. Despite this, Emerson assigns to the impersonal, properties attributable only to a universal. Nothing is left to hold him to but plain panpsychic monism. And, indeed, this he professed. Everywhere we find passages reminding us that the great soul flows through all nature, that all things, man included, are but the periphery and the spirit the center, parts of "that great nature in which we all rest, as the earth lies in the soft arms of the atmosphere; that Unity, that Over-soul, within which every man's particular being is contained and made one with all others," or the following:

To this schoolboy under the bending dome of day, is suggested that he and it proceed from one root, one is leaf and one is flower; relation, sympathy, stirring in every vein. And what is Root? Is not that the soul of his soul? ("The American Scholar.") "The heart in thee is the heart of all. Thus is the universe alive. These are demonstrations . . . of the genius of nature: they show the direction of the stream. But the stream is blood; every drop is alive." ("Essays," Passion.)

Thus the Over-soul runs through nature, nature itself in its varied forms is but the varied manifestations of the great soul, man being the highest and truest type. The Over-soul, of course, is finally God, so that it is God who permeates all nature, God who unites in Himself all men.

THE ABSURDITIES OF OVER-SOUL.

We pause to take a better view of Emerson's teaching. We have recognized his Transcendentalism as a form of Pantheistic idealism, whose false start lies in a mistaken notion of the origin of ideas, namely, intuition. According to Emerson this intuition is a light from the great spirit, the Over-soul, God Himself, penetrating all things and appearing in man as the impersonal element. Impersonal man, being God, is a law of truth and goodness to himself. To explain the nature of impersonal man, two roads lay open: that of admitting with the ultra-realists, the bitterest foes of idealism, that the universal exists in the order of physical reality, or that of pan-psychic monism. Emerson, already blinded by false first principles, naturally chose the latter, the presence of the Over-soul in all things.

The absurdities of such a doctrine are patent. First of all an appeal to consciousness tells me that I am one subject, remaining the same throughout life. *I am the one* who years ago translated the Odes of Horace, or still farther back, recited the A, B, C. *I am the one* who yesterday took a five-mile walk and today am in the midst of books. Moreover, as I know that other persons distinct from me exist, I immediately infer from the data of consciousness that *I am not others*, and so that *I am not God*. If I were identified with you, I should be at once myself and not myself, for I should be you, or at least part of you; I should be myself and God. Alcott did not disdain taking to himself this honor. "I am God. I am greater than God; God is one of my ideas; I therefore contain God; greater is the container than the contained. Therefore, am I greater than God." What could be more blasphemous? Again, my thoughts would be your thoughts, though both were contradictory. The same thoughts should have been the Kaiser's and President Wilson's. If so, why this terrible war? Republican and Democrat, master and slave, saint and sinner, all should be united in mind. Alas! they are not, and we are forced to use our common-sense, to accept the testimony of consciousness, to shun such vagaries, to live practical lives. Besides, if it is true that I have a conscience, a faculty that tells me I, as an individual distinct from all

others, must do this and must not do that, that I, and I alone, am responsible for my actions of ten or fifteen years ago, then who will identify me with another? Who wants to be identified with the depraved? Who to take upon himself the vices and sins of other men? Panpsychists cannot avoid this. The rest of mankind wishes them well, but will have no part with them.

NATURE OF EMERSON'S "SOUL."

The immortality of the human soul was assumed. Let us not forget the nature of this soul. It was part of the one, great soul pervading all things, limitless, inexhausted and inexhaustible. A man might draw on this soul at will without diminution of the soul's essence. The Transcendentalist held to immortality as a sacred article of faith. It was an essential quality of the great soul, not to be demonstrated by reason, but to be accepted along with the soul's existence. To attempt to arrive at it by a ratiocination were to profane it. Again, "We must not pick locks"; "No inspired man ever asks this question." Up to Emerson's time most men, frightened by Calvinistic threats of punishment hereafter, abhorred death as something terrible; to Emerson it was merely a natural event to be met with firmness by the great-souled. Doubting and fearing about a hereafter was wasting one's life and energy. According to him all "sound" minds rested on a "certain conviction, namely, that if it be best that conscious personal life shall continue, it will continue; if not best, then it will not; and we, if we saw the whole, should, of course, see that it was better so." ("Immortality.") This is his postulate. Do not ask him to prove it. "I am a better believer, and all serious souls are better believers, in the immortality than we can give grounds for. . . . We cannot prove our faith by syllogisms. The argument refuses to form in our mind." (Ibid.)

How, we ask, can Emerson dare to say: "if it be best" and "if not best?" From its very nature as a part of the infinite, the soul itself, best or not best, must live forever. When we revert to Emerson's first principles, we do not wonder that to him immortality was undemonstrable and not needing any proof. He could not but assume it. Here, despite himself, Emerson was for once logical.

It is hope in this species of immortality on which the vaunted Emersonian optimism rests. Such an immortality is not worthy of the name, for by it all individuality is lost, there is no such thing as personal happiness. Of what value is such optimism to the ordinary individual, working for his daily bread, who sees in all the ills of life, in his own numerous mistakes and wanderings, how hard it is to be the announcer of such good tidings to himself? Ask the man in the street to tell himself he is to live forever, to believe it because he himself said it, and to be glad in his knowledge. He must not ask for proofs; he knows it. He will look at you with a sorry, significant smile. He is glad, perhaps, that you know it, glad, too, that he is not like you. But starting from right principles, it is possible to show this honest toiler with a fair amount of clearness that there is a life to come, a life worth living for, a rest from and a reward of his labors. The knowledge thus attained will buoy him up amidst trials, keep his eye and heart fixed upon the eternity beyond, and so, reflected in his outward acts, shed the sunshine and good-cheer of his own being upon his work and upon his fellow-men.

EMERSON'S IDEA OF GOD.

Intimately connected with the idea of the Over-soul and as equally absurd was Emerson's idea of God. That God existed he was certain; an ever-present intuition told him such was true. Unearthing the time-worn postulate of Kant, brought to New England in the translations of German philosophical works, he discarded reason as the one infallible means of proving the existence of God. To employ reason were profane, for did not that moral sentiment inborn in all men tell him there must be some Being to satisfy his yearnings? Sufficient for Emerson to know that this Being existed; how to prove it troubled him little. And yet, reason itself offers more than one convincing proof of this all-important fact, the existence of a Being infinitely superior to the dwellers on this earth: The argument from design, quite sufficient for the ordinary man, the invincible persuasion of men that such a Being exists, or again, and most convincing of all, the proof from created things, the cosmological argument, as

it is called. Here are three sound, intelligible, irrefutable arguments which Emerson, and in fact, all the disciples of Kant, brushed aside as profitless. Rejecting reason, changeless and trustworthy guide, they clung to a moral sentiment, a mere caprice changeable with the winds of environment, and on this based all their knowledge of God, the child of their own fancies, finite, and still Divine.

This God was immanent in the universe. Here again treading in the footsteps of that trio of German Pantheists who immediately followed Kant and drew largely from him, Emerson taught that the Over-soul, the *Weltgeist*, permeated all things, that all things were but manifestations of the great soul, itself God, mere "bubbles on the ocean of infinity," hence Divine, God Himself.

It almost seems as if what was aforetime spoken fabulously and hieroglyphically, was not spoken plainly, the doctrine, namely, of the indwelling of the Creator in man. ("Nature.") The world proceeds from the same spirit as the body of man. It is a remoter and inferior incarnation of God, a projection of God in the unconscious. Every natural fact is an emanation and that from which it emanates is an emanation also, and from every emanation is a new emanation. . . . Not the cause, but an ever-novel effect, nature descends always from above. ("Nature.")

We recognize the notorious doctrine of flux, known to the Orientals, taught by Heraclitus, and enunciated today in the writings of Henri Bergson and many of his contemporaries.

The Over-soul, God, the sum of all being, at the core of Emerson's Transcendentalism, merits the name of unadulterated Pantheism, an identification of God and the world, the reconciling of finite and infinite, the cheapest of absurdities, because a violation of the first principle of philosophy as well as of common-sense, namely, that contradictories cannot be true at one and the same time. Of course, such an idea of God had its advantages. It is flattering to know that God is indwelling in you. How sweet to think that one is Divine, abiding with Deity, a law unto himself, incapable of error! Ever since the exodus from Eden a high opinion of one's own powers has been pleasing to the individual, and the Pantheist cannot claim exemption. The poor, deluded man-god! If he but knew the nature of pride, that well-nigh unpardonable sin, so fittingly described by a writer of Emer-

son's own day! An attempt to build to heaven will ever have the same result; confusion and final abandonment. It has been well said that pride is the root of all evil.

We say that Pantheism is a contradiction, and we speak the truth. Still we must not deny that God is present in a most intimate manner in each and every one of His creatures. Every Christian, by the God-given light of faith, beholds his God in every person, in every thing, everywhere. The tiniest streamlet, the mighty river flowing to the sea, and the wide expanse of ocean speak His endless glory; the giant mountains, enclosing within their rocky walls innumerable valleys smiling in abundance, all the land teeming with life, with bird and tree and flower, remind us of His wondrous beauty; field and forest, land and sea, sun, moon, and stars, shrieking winds and crashing thunders, all proclaim His absolute, irresistible power; the whole universe, from the highest heaven to middle earth, the gift of a bounteous Creator, chant incessant songs of praise to their Almighty Maker.

GOD'S THREE-FOLD PRESENCE.

The Creator of all things is present in His universe in a three-fold manner. He is present in all things by His power, because all things are subject to Him, from His hand they came, His instruments they remain for the end He intended in creating them; He is present in all things by His essence, since being their Creator and Conserver, He cooperates with all His creatures; not a blade of grass that sprouts, not a flower that blooms, not a bird that pipes of spring, nor a tree that shoots forth young branches, not the simplest action of man nor the creations of giant intellects, but God is there, also, entirely performing the action, giving power, helping, and conserving; lastly, He is in all things by His presence, because He knows and sees all things; the past, the present, the future, all things possible under heaven. He sees in His one eternal act of vision—nothing hidden, not even the most secret thought, but all things manifest to the sleepless eye of His Divine knowledge. But in what does this differ from Pantheism? In just this, that the Pantheist confuses matter with spirit, God with the world, makes everything one and the same Divine substance; the Chris-

tion believes in a real and essential distinction between Creator and creature. For the latter every individual possesses his own personality just as God possesses His; for the Pantheist everyone's personality is lost, swallowed up in the one only substance he calls God; in the one case identity, in the other, distinction.

From what has been said we may gather Emerson's idea of God and of man. His was the God of Pantheism; an infinite Being really identified with the finite productions of His hand. Man as impersonal, was God; as personal, God, too, but less a god. Between these two beings, God and man, certain relations existed so that as in the world today and from the beginning, man had certain obligations to fulfil, certain rights he might insist upon, certain duties towards God, towards himself, and towards his fellow-men. Emerson, like all before him, speculated not for mere speculation's sake, but to find a possible solution for the riddle of life; he sought to aid man to order his actions aright, to live well and to die calmly. But his doctrine, if followed out logically, is rather subversive of all order. Not that Emerson himself was not a good man; on the contrary, his contemporaries found him a man of faultless character, who lived to a ripe old age in manifest peace and serenity. His life, like that of many another father of false doctrine, gave the lie to his teaching. His inconsistency saved him. Those who followed him, however, were not loath to grasp at a doctrine so flattering to their pride, so pampering to their love of ease and so helpful in their pursuit of unbounded liberty. We shall not attempt a detailed exposure of the many avenues of error opened up, or rather kept open, by the teachings of Emerson. Such a task could not be compassed within the limits of this paper. Sufficient to indicate the leading ethical principles of Transcendentalism, their logical tendencies and their actual assimilation into modern American thought.

THE ETHICS OF TRANSCENDENTALISM.

Ethics is that "science which investigates the right ordering of human action in so much as this knowledge can be acquired by the first principles of reason." It is a science which treats of man's last end, of the good, of

virtue, of right and of liberty; the rights and duties of the individual, the family, and society. Man, we know, was created for God's honor and glory. He is destined for perfect happiness, that is, for the perfect knowledge and love of God. To attain this perfect happiness, his must be a life of actions leading to his God-appointed end; that is, actions in keeping with his rational nature; anything degrading this nature turns him away from his last end. The Samaritan who stopped on his journey to comfort a total stranger, who had been robbed and beaten, performed an action in keeping with the nature of man, whose duty it is to aid those in distress. His act, accordingly, has been called good by succeeding generations. At the same time, the action of the robbers, the crime of those who oppress the poor and defraud laborers of their just wages are abominable in the sight of God and man; such acts are out of harmony with rational nature, opposed to the end intended by God in creating man, a perversion of liberty, and meriting the wrath of a just, though merciful, God. The norm, then, for judging the goodness of an action is its conformity with man's rational nature. A human action is that peculiar to man as man, that is, one containing knowledge, deliberation and freedom of choice. This freedom of choice raises man above the condition of the brute; it enables him to propose an end to himself, to lay up greater and greater merit accordingly as his actions are well-ordered. Liberty is man's most precious possession, this he prizes above all gifts. The nations of the world are now allied against a set of men who would impose upon the world the rule of might and oppression. Everywhere an infringement on man's liberty is met with vehement rebuke.

Emerson denied the freedom of man's will. Man for him was headed in one direction and could not escape that Destiny which never swerved, never yielded him the helm, that patient Daemon, who had his way and never allowed man his!

Our moral nature is vitiated by any interference of our will. People represent virtue as a struggle, . . . and the question is everywhere vexed, when a noble nature is commended: Whether the man is not better who strives with temptation? But there is no merit in the matter. Either God is there or he is not there. ("Spiritual Laws.")

It is in his poems, those super-productions of his inspired self, that this utter dependence on a blind force most of all manifests itself. Pitiably, indeed, is it to hear one so great-souled crying out in the despair of the "The Sphinx" and "Threnody." He cannot better his condition. He is not free, but must follow the course marked out by a relentless Deity, whose hand ever points to the goal appointed from eternity. And since for an action to be imputable, man must, of his own accord, choose his own course, neither praise nor blame can accrue to him from any of his own actions. Hence an opening for such vagaries of modern society as the cry that "circumstances and not the man are to blame for crime," and the many what-nots of sentimentalists, social uplifters, and an army of soap-box orators.

EMERSON'S "OPTIMISM."

The work of man's life was culture, a perfect evolution, a striving after a happiness purely natural. Death was a mere passing into another state of being, a pouring of finite into infinite, a return to God, from whom all things proceed. Just what this new state was to be no one could tell.

Here we drift, like white sail across wild ocean, now bright on the wave, now darkling in the trough of the sea, but from what port did we sail? Who knows? Or to what port are we bound? Who knows? ("Lecture on the Times.")

Optimism this, of a very peculiar brand. We are going somewhere, but whither? Who knows? Perhaps into space, there to flit about until the great soul in us finds a habitation in another being; perhaps to that immortal sea which brought us hither; whose course was broken for a time by the jutting-out of life's dry earth, but whose dancing waves now receive us back to their bosom forever.

Self, of course, was the norm of good actions. By virtue of the Over-soul man felt within him a certain moral sentiment, a peculiar spontaneity which led him to perform some actions and to avoid others. Live a life true to the manhood that is in you, was the one dogma of the Transcendentalist. The hereafter will take care of itself.

The height, the deity of man is to be self-sustained, to need no gift, no foreign force, . . . Let the soul be erect, and all things will go well. . . . We have yet no man

who has leaned entirely on his own character, and eaten angel's food; who, trusting to his sentiments, found life made of miracles; who, working for universal aims, found himself fed he knew not how; clothed, sheltered and weaponed he knew not how, and yet it was done by his own hands. Only in the instinct of the lower animals, we find the suggestion of the method of it, and something higher than our understanding. ("The Transcendentalist.")

All this power in man and still no power to use it, no freedom, but a blind necessity driving him on! This is that poisonous self-culture, the outcome of a purely natural philosophy, offered by German philosophers and swallowed by the "thinkers" of America, until today one finds it sugar-coated and of slightly different hue in nearly every non-Catholic university in the land. From the lecture-hall it passes to all classes of society, to rich and poor, old and young. Social reformers see its tendencies, but themselves carry its first principle too far. The principle of private judgment must be dethroned, and in its place a sound philosophy substituted, a system based on objective truth, not on a merely subjective norm; we must meet facts as they are in themselves, not as colored by our own vague imaginings; our duties to God and our fellow-men must not be those only which please us; in a word, we are not, as Emerson taught, the infallible norm of goodness and truth, but rather weak, fallible individuals, wholly dependent on an Almighty Creator, individuals whose minds and wills are easily darkened when they would be something of themselves.

EVERY MAN A NORM TO HIMSELF.

Emerson's legacy to his American admirers was that precious heirloom fashioned by Kant, passed on by Schelling, Hegel, Goethe and other German writers, and eagerly cherished by its latest heirs in the New World, the absolute dominance over all others of the subjective norm of truth, the right of private judgment. When we say that Emerson has influenced American thought, we do not claim him as the father of American philosophy. Far from it. He learned much from others. But we do mean this, that as Emerson's writings have been read far and wide during the last half of the nineteenth century, and since the kernel of these writings is the Kantian tenet that every man is a norm unto himself, Emerson has been

one of the chief instruments in perpetuating this pernicious teaching, at present the very core of American thought, American literature, American religion and American life.

Such doctrine is most destructive to religion and morals. If truth is one thing today and another thing to-morrow, if I may believe and do whatever seems good and useful for me here and now, then there is no such thing as religious dogma, no such thing as constant moral laws. These vary with the mood of the individual. The American character, restless, always rushing out for the new, willingly accepts this fascinating doctrine with its disregard for God and duty, its utilitarian principles and loose code of morals. Literature in every form keeps it ever fresh. Young and old have it thrust before their eyes in novels, magazines and newspapers. And worst of all, they enjoy it. They see not the evil for the garb it wears. Hence the popular cry that all religions are equally good, if they suit the tastes of those professing them. Hence the sad tales of the divorce courts, homes ruined and families divided; hence Godless systems of education in our public schools, and the absurd theories of child development; hence, too, the absolute unrest of the masses, the strained relations of labor and capital; all these strike their roots in a false system of philosophy, which refuses to make the mind square with facts, but strives its utmost to manage the world according to its own selfish way of thinking.

The one remedy at hand is disregarded, scoffed at, and made subject for attack. This remedy is the Church of Christ, founded on a rock, teaching one and the same doctrine the world over and for all time, against whom the gates of hell shall not prevail. In her faith alone may men find that peace of conscience they vainly seek in purely human institutions.

The Lourdes Miracles

Hilaire Belloc.

An Address Reported by the "London Universe."

Some thirty to forty years ago what was the attitude towards Lourdes? Among Catholics were those who said: "I am not bound by the Faith to believe that miracles have taken place at Lourdes." The non-Catholic said: "There is a place called Lourdes to which superstitious people go and think miracles are worked. They do not take place at all, and that is the end of it." Then if they advanced twenty years they would find a great change. The Catholic was quite convinced, and we were proud of these miracles as a triumph of Our Lady and the Catholic Faith. The non-Catholic said: "There is a place called Lourdes to which pilgrimages take place of people who desire to be cured of their ailments by what they believe to be a miraculous or magical water. Certainly, astonishing things do take place, but they take place through what I have been told to call 'auto-suggestion.'" That was the change. They no longer had the skeptical Catholic apologizing as he did twenty years before, and they no longer had the non-Catholic denying the objective reality of the Lourdes miracles; and what others termed "objective reality" Catholics called the truth.

Lourdes was the thing that changed the mind of modern Europe with regard to miracles. Lourdes was the thing that broke up the old materialism of what was called the Victorian era. Lourdes it was that began to make the mass of skeptical Europe consider whether there was not will rather than matter behind the universe; and, although it was a matter of which nobody could pretend to have any specific knowledge, there was something particularly Proximal about the way in which the time and the method of the Lourdes miracles were chosen. In putting that thesis before them, he must warn them of the eccentricity, the abnormality, the apparent phantasy of the Catholic point of view. His thesis was abnormal, eccentric and individual, but he was quite determined on it, and he thought it was one that posterity would accept. They must first understand the state of mind in which Europe was from 1845 to 1885; and when he spoke of the mind of Europe, he referred to that select body called in Russia the "*intelligenzia*" and in France the "intellectuals." The attitude of these people was curiously compounded of materialism and determinism; they said that there was a process or sequence in nature which excluded the action of the will and the personality which were only a function of matter. They denied, implicitly, the existence of a personal God; they certainly denied will at the back of the universe, and hence they denied miracles. Renan and Huxley converged in the ineradicable faith that what they called the processes of the material

world were unalterable, and therefore will was not present among them.

Upon this state of mind there fell the phenomenon of Lourdes in 1858. It fell just at the moment when the adverse wave of materialism was at its height. Lourdes was a special and Providential act, designed to convert, change, upset and disintegrate the materialism of the nineteenth century. A peasant child—and a peasant was thought the last word in unintelligence—said she had seen Our Lady. The ecclesiastical authorities of the district regarded the statement as extravagant and even absurd. Then followed certain miraculous cures. When the ecclesiastical authorities said "This thing is true, after all," when the pilgrimages began to increase, when the cures could not be denied, the "intellectuals" were troubled, and at first with all the traditions of the eighteenth century behind them, simply denied the phenomena. Then there came a certain phase in which the thing could no longer be doubted. There was taking place without a doubt as an ordinary fact of daily experience, demonstrated by all the forms of measurement, the rapid cure of ailments which could not be cured rapidly by any natural means; and now and then there occurred the cure of ailments that could not be cured at all by any natural means.

Lourdes a Blow at Victorian Materialism.

The first book which disturbed the "intellectuals"—the scientific mind of Europe, as they were pleased to call themselves—was that published at Nancy in 1883 by Bernheim, and in that book was the first solid explanation of the theory of what has since been called "auto-suggestion." That book was the starting-point from which people began to say: "These things do happen, after all." 1889 was the date on which the seed sown at the Grotto of Lourdes began to work; for that was the date when the scientific mind of Europe began to say: "These things do happen." That was what occurred to the "intellectuals." The European mind had been changed from a dogmatic denial of supernatural phenomena to that of admission: "These things do happen, after all." The whole materialistic and deterministic attitude had gone by the board, and it was Lourdes, and Lourdes alone, that did it; it was the perpetual stream of phenomena at Lourdes that wore down and pressed to the dust and left for nothing the skepticism and the intellectual-ity of Europe.

Let them suppose for a moment that it had been proposed to someone endowed with the necessary powers to produce a series of miracles which would have converted that skeptical temper of the middle of the nineteenth century! Suppose a great saint had been told that God would give him power to work those miracles most likely to affect the mind of Europe at this materialistic time. He could not have

chosen a method more powerful than that which Almighty God chose through the action of Our Blessed Lady in the Grotto and through the water of Lourdes. Had there been the occurrence of sporadic miracles in Europe—among nations universally and habitually devoted, such as the Poles and the Irish, it would have been easy to say, "These people will believe anything."

Again, had it taken the form of some monstrous mechanical event—something of gigantic immensity, that would not have converted the modern mind. In the presence of such a phenomenon as that the modern mind would have questioned the original evidence. But there was Lourdes, which had Providential circumstances connected with it. The phenomenon was reiterated. They were now living sixty years after the first phenomenon, and they were still going on, a perpetual—not an increasing—and reiterated stream of facts. The length of the life of a man was covered by what had been done there. Unquestionably Lourdes had attached itself to the human heart. It might sound a paradoxical statement, but it was true that men were more moved to conviction by a miracle consonant with human needs than by a purely mechanical, non-human, incident of a marvelous type. Had these miracles happened in a Protestant country they would have been boycotted; happening as they did in France, on a place on a railway, in the full light of Europe, they could not be boycotted; they became matter for acute discussion.

There was one particular characteristic of Lourdes which particularly concerned Catholics. This great lever for the change of the human mind and for the conversion of Europe was connected with Our Blessed Lady—God's instrument for that tremendous force. That gave one to think. Supposing that those miracles had happened at the Holy Places in Jerusalem. What a handle that would have been. People would have said: "The tradition of Christ is to us all; and the Catholic Church is but a sect." Had these miracles occurred with *éclat* at the tomb of some local saint they could see how local jealousies would have arisen, and how foreigners would have sneered at the superstition of that place; men would have speculated upon them as psychological phenomena, and nothing would have followed. But they came in direct connection with the Mother of God. They appealed by their objective evidence to Catholics, they appealed subjectively to what we owed to Our Blessed Lady; they stirred our faith and convinced the reason of others; and the two forces converged.

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The Church, the War, the Community

FREDERIC SIEDENBURG, S. J.,

Dean of the School of Sociology, Loyola University,
Chicago.

*An Address Delivered at the National Conference of
Social Work, May 19, 1918, and Reprinted, with
Leave, from the "Catholic Charities Review."*

IN discussing the question of the relations of Church, community and the present crisis, I take it to mean; what service can the Church render to the community, and particularly what will it render, in this critical hour of the world's history? Now the Church and the State are two distinct societies, with two distinct ends or purposes. The Church has for its end the spiritual good of man; the State, the material good of man. Both are perfect societies, independent of each other, because they have in themselves the power and the means to carry out their own purposes. But by their natures they travel in parallel lines, assist and supplement each other, because the common object of their concern, man, is both matter and spirit, and so compounded that spirit and matter mutually react upon each other. Hence, the nature and function of the Church, while primarily and before all spiritual, can be, and as history shows always have been, of supreme service to the State or the community, and this has been especially true in the ever-recurring hours of the world's trials.

I shall speak of the historic Church begun in the Old Law and completed in the New. Time will not allow me to say much about the Old Dispensation, but all the world now knows that Moses was only less great as a social teacher than as a God-anointed religious leader, and that the Jewish people were exalted in proportion as they were faithful to the law of Jehovah. The tablets of Mount Sinai have ever been the foundation stones of civilization, and without them the world would sink back into its primitive oblivion. In the fulness of time Christ the Master came, came to perfect not to destroy; He united love to justice and tempered the law with mercy. To

common right of life, liberty, and the pursuit of happiness. Down through the ages, not with fire and sword, but with the gentleness of inspired words, she bound men into nations by unity and justice, by peace and love. Down through the ages, in spite of passion and power, in spite of thrones and principalities, she has impressed her spirit upon an unwilling world so that it can be said of her in the words of Wisdom: "All good things have come to us together with her."

The history of every nation and even the darkest days of that history show that Christianity has been the leaven of the world and that its spirit has found its way even into the ranks of its enemies. Unconsciously they have imbibed its spirit; and often what they are pleased to call "humanity" is but the bloom or flower of a Christian root or branch. Whatever is worth while in civilization is linked to Christianity, and wherever civilization has failed it has broken that golden bond.

THE CHURCH HAS COMPASSION ON THE MULTITUDE.

The service of the Church to the community has been primarily to protect from the greed of power the rights and the liberties of society. Like her Divine Founder, she has always through the centuries "had compassion on the multitude." The primitive Church fought the despotism of pagan emperors, and her martyrs sealed with their blood the charter of man's rights. After 300 years of persecution the Church received these emperors into her bosom, but she bade them respect the rights of her children.

When Theodosius became a tyrant, St. Ambrose of Milan drove him from the portals of the Church; and when Arcadius betrayed his people, St. Chrysostom of Constantinople exposed him to the world. When Attila and his Huns threatened the civilization of the fifth century, it was a Pope, Leo the Great, who checked his vandal hordes. And thus down the pages of history we read how Innocent III triumphed over Philip of France, and Gregory VII over Henry IV of Germany, and vindicated the rights of the people and of the Church. It was a bishop of the Church, Stephen Langton, who inspired the barons of Runnymede to force from King John the Magna Charta, the liberties of England and of the world. It was the representative of the Church

who reaffirmed the body of our civil law, habeas corpus, trial by jury, and no taxation without the consent of the taxed. The Church again was the defense and the hope of Europe in the struggle against Mahomet; and when that infidel invader threatened civilization, it was the triumph of the Cross over the Crescent that again made the world free.

The political influence of the Church, though much restricted in modern times, has nevertheless been felt in every age and in every land. Because the White Shepherd of Christendom on the banks of the Tiber is the natural as well as the God-given arbiter of nations, the nations have recognized him and must recognize him today. Modern governments, even Jean Jacques Rousseau admitted, "owe to Christianity their stability and the escape from frequent revolutions, because by enlightening the minds and softening the manners of nations Christianity has spared them oceans of blood."

And who shall recount the social services of the Church? During the wars and upheavals which ravaged Europe century after century, she built every bulwark to defend the weak and the persecuted; she secured the right of sanctuary to the oppressed; she enacted canons against the wanton waste of human life; she instituted the Truce of God, which arrested the cruelties of war during the latter part of each week. Thus was the Church ever the champion of the weaker nations and members of society; she stood between the Roman master and his slave, between the feudal baron and his serf, as she stands today between the profiteering capitalist and the exploited wage-earner. To the individual the Church has ever been a messenger of mercy and love. From the days of the deacons of the Apostolic Church to the present hour, the crowning glory of the Church has been her many charitable and correctional works, her communities, her guilds, her Religious Orders, her asylums, her hospitals, and her schools. All the world acknowledges the Church's contribution to the world of thought and beauty. Her monasteries were the depositories of the art, the science and the literature of the ancient world, and the creators of the art, the science, and the literature of the new; while her Popes and prelates were the constant patrons of education and of culture in all their phases.

But the greatest contribution of the Church to society has been the millions upon millions of her children, just and high-souled, pure and true, with the love of the neighbor in their heart. The greatest of these she has halloed upon her altars and they are called the Saints of the Church; they might with equal truth be called the heroes of the State.

THE CHURCH'S SERVICES.

But what can the Church do for the community today? She can do today what she has ever done. At a time when passions are high, and excesses are almost natural, she emphasizes anew the rights and the duties of citizen and State. She holds aloft the principles of patriotism for which men are willing to live or to die for country; for which they are willing to suffer and sacrifice for what is right and just. On account of these principles, she gives her blessing to a devastating war because it is infinitely better than a degrading peace.

But the best answer of the Church's service to the community can be found in her deeds. Today she gives her sanction and her support to the holy cause of humanity and world democracy. Through her chaplains she gives morale and the consolations of religion to the men at the front, so that they find it easy to obey and sweet to die for their country. At home she prays for victory and for honorable peace; she holds up the hands of our President and his counselors; she consoles the wives and mothers who are making the greatest sacrifices of the war; she puts courage into their hearts, and hope into their breasts so that with patience they await the hour of ultimate victory.

Recently our Congress requested the President to recommend a day of public humiliation, prayer, and fasting to be observed by all our people with religious solemnity. Accordingly the President set aside Memorial Day, the thirtieth of May, as the day on which "to appease the Almighty by fasting, humiliation, and by praying that He may forgive our sins and purify our hearts, and that we may purpose only what is in conformity with His holy will." This is a mighty national profession of faith, a striking national acknowledgment of the function of the Church and the community. If

this function is fitting in the critical times of war, is it less fitting in the normal times of peace?

The war has taught us that the world is often blind to real and true progress. For half a century the whole world outside of the positive Christian fold, has worshipped at the shrine of German materialism and studied in the school of German thought and method. The philosophy and education of Germany were the last words on these topics, and were not subject to dispute. A German degree was an open-sesame to a professor's chair in any American or British University, for "*Germania docet*" was the accepted shibboleth of the age. German philosophy and German Kultur ridiculed the dominion of God or the influence of the Church, because in its self-sufficiency it made science its God and efficiency its religion. But this mattered naught until the war opened our eyes and we saw that its science was false and its efficiency vain.

The cardinal tenet of Teutonic Kultur is the survival of the fittest—the supreme rule of the superman and supnation; the elimination of the smaller and weaker individual or nation. This is the very antithesis of Christian law and practice in which the humble shall be exalted, the proud shall be put down, and the meek shall possess the earth.

The war has also made us search our own hearts and our sincerest prophets see the handwriting on the wall, and they warn us that much of our economic and social life is foreign to Christian morality. We are being weighed in the balance of the world's crisis, and we shall be found wanting if we do not mend our ways.

A NEW NATIONAL CONSCIENCE NEEDED.

As a nation we must beget a new national conscience in which the collective interests of all must outweigh the private concerns of anyone. We must make America first in our thoughts and first in our deeds; we must make her ideals of justice and equality supreme over everything; supreme over politics and diplomacy, supreme over capital and labor, supreme over native and foreign born, supreme over the white man and the negro.

War is ever a forerunner of changes and the peace treaty will not solve the social and economic problems that are sure to arise. Here the principles of morality

are of the highest moment, and to apply them wisely will tax to the utmost both Church and State. In the reconstruction after the war the two greatest dangers will be radicalism and conservatism; the fallacies of the one cannot be an excuse for the other; if we would escape the folly of Socialism, we must prevent the crimes of capitalism.

Absolute equality among men is a physical impossibility, but equality of opportunity must be made a reality. We must strengthen the ties of the family, regulate the menace of divorce, hold more sacred the life of the child, even the unborn. We must guarantee to each child an education that will fit it to become a self-supporting citizen; and even our adults, ignorant of our language or of our spirit, must be sent to school. To the training of mind and of body, we must add the training of the heart and the will which make for righteousness and noble living. In the industrial and commercial world the gospel of greed, in human competition, exploitation, excessive profits, and wastefulness must cease, and the goal of its energy must be the community and not self.

The wage-earner must cease to be a mere cog in the industrial machine. The indictment of Leo XIII that "A small number of very rich men have been able to lay upon the masses of the poor a yoke little better than slavery itself," this indictment, I say, must not be renewed. The personal dignity of the laborer must be recognized; he must live, not merely exist; he must receive a just wage; he must work under conditions that are human and in keeping with his esthetic and moral nature. If this is impossible for business, then let business perish, but let man live.

The new order of things will place new responsibilities upon those in whose hands are the reins of government. They must regard their offices as opportunities for service, and themselves as servants of the community; the common people must be their chief concern in every thing, and their conscience must be their king.

In all this we must not consider merely the material welfare of the community, for without ideals, without the things of the spirit, material supremacy will sooner or later be its own undoing, and sooner or later, go the way of all flesh.

These reforms strike at the very roots of our selfish and exaggerated individualism and will no doubt meet with much opposition. Were we ruled by a genuine social conscience, these reforms would soon be realized, but we must take human nature as we find it. The Law of Sinai and the Sermon on the Mount must be brought to us by social education and social laws. But even these alone will not suffice unless we bring to bear the moral motives of religion. The force of law will never make us a great nation, but the law of conscience will. You cannot make a man honest or a woman chaste by an act of legislation, but you can do both by keeping the moral law. The observance of one Commandment alone, "Thou shalt not steal," would abolish one-half of our social abuses and most of the other half would surrender to the rest of the Decalogue.

Religion in the individual must make legislation for the masses effective; the Church must unite with the community, and working in unison, they will under God create a new and nobler nation, in which all will "render to Cæsar the things that are Cæsar's and to God the things that are God's."

The Good Shepherd of Mechlin

JOHN C. REVILLE, S. J.

Reprinted with Leave from the October "Century."

THE noblest spectacle which history presents is that of moral and spiritual power facing the threats and the tyranny of triumphant brute force. The men whose privilege it is to manifest that power become the representatives of their age. They are not only the champions of a cause; they are hailed as the guardians of the very dignity of human nature itself.

We have witnessed such a spectacle. In a moment when a colossal and ruthless power had made a scrap of paper of those principles of morality and international law which are the safeguards of nations and men, a herald was found who proclaimed aloud the sacredness of their character and held up before the world the charter of human rights and liberties. A champion stepped into the lists who was worthy of the cause which he had to defend. It was Désiré-Félicien-François-

are of the highest moment, and to apply them wisely will tax to the utmost both Church and State. In the reconstruction after the war the two greatest dangers will be radicalism and conservatism; the fallacies of the one cannot be an excuse for the other; if we would escape the folly of Socialism, we must prevent the crimes of capitalism.

Absolute equality among men is a physical impossibility, but equality of opportunity must be made a reality. We must strengthen the ties of the family, regulate the menace of divorce, hold more sacred the life of the child, even the unborn. We must guarantee to each child an education that will fit it to become a self-supporting citizen; and even our adults, ignorant of our language or of our spirit, must be sent to school. To the training of mind and of body, we must add the training of the heart and the will which make for righteousness and noble living. In the industrial and commercial world the gospel of greed, in human competition, exploitation, excessive profits, and wastefulness must cease, and the goal of its energy must be the community and not self.

The wage-earner must cease to be a mere cog in the industrial machine. The indictment of Leo XIII that "A small number of very rich men have been able to lay upon the masses of the poor a yoke little better than slavery itself," this indictment, I say, must not be renewed. The personal dignity of the laborer must be recognized; he must live, not merely exist; he must receive a just wage; he must work under conditions that are human and in keeping with his esthetic and moral nature. If this is impossible for business, then let business perish, but let man live.

The new order of things will place new responsibilities upon those in whose hands are the reins of government. They must regard their offices as opportunities for service, and themselves as servants of the community; the common people must be their chief concern in every thing, and their conscience must be their king.

In all this we must not consider merely the material welfare of the community, for without ideals, without the things of the spirit, material supremacy will sooner or later be its own undoing, and sooner or later, go the way of all flesh.

These reforms strike at the very roots of our selfish and exaggerated individualism and will no doubt meet with much opposition. Were we ruled by a genuine social conscience, these reforms would soon be realized, but we must take human nature as we find it. The Law of Sinai and the Sermon on the Mount must be brought to us by social education and social laws. But even these alone will not suffice unless we bring to bear the moral motives of religion. The force of law will never make us a great nation, but the law of conscience will. You cannot make a man honest or a woman chaste by an act of legislation, but you can do both by keeping the moral law. The observance of one Commandment alone, "Thou shalt not steal," would abolish one-half of our social abuses and most of the other half would surrender to the rest of the Decalogue.

Religion in the individual must make legislation for the masses effective; the Church must unite with the community, and working in unison, they will under God create a new and nobler nation, in which all will "render to Cæsar the things that are Cæsar's and to God the things that are God's."

The Good Shepherd of Mechlin

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there will not be one Belgian family not in mourning. Why all this sorrow, my God?

It is the question which millions have asked in their agony. The Cardinal has the correct solution. In the midst of such suffering, philosopher and man of science though he was, he knew that neither in philosophy nor science could he find a balm for the gaping and bleeding wounds of his martyred country and his sorrowing children. When the news of Belgium's tragic fate had come to his ears he had clasped in his hands the episcopal Cross that hung upon his breast and which steeled it to a height of moral heroism and courage before which even his enemies have been forced to bow. In the mysterious law of suffering he saw the solution of the problem. He lifted the hearts of a profoundly Catholic people to the Cross which they knew so well. For that Cross had gleamed in glory over the Flemish fields. It had pointed to the skies from the cathedral towers of Antwerp, from the spires of Bruges and Brussels and Ypres and Ghent. Over the fields of the Scheldt and the Dyle it had flung its shadow, and neither Fleming nor Walloon had ever entirely forgotten its lesson. If Désiré Mercier was to appear as one of the greatest statesmen and heroes of the war, he at first reminded the world that he was a bishop, and anointed with the oil of the priesthood to pour the balm of consolation into the hearts of the sufferers. And King Albert the Brave, Albert's Queen, the beautiful and dauntless Elizabeth, worthy bride of the "Lion of Flanders," their gallant soldiers, the citizens of Namur and Liège, of Louvain and Mechlin the beloved, cannot but have felt the lofty dignity, the sublime resignation of the following words:

The Christian is the servant of a God who became man in order to suffer and to die. To rebel against pain, to revolt against Providence, because it permits grief and bereavement, is to forget whence we have come, the school in which we have to be taught, the example which each of us carries engraven in the name of a Christian which each of us honors at his hearth, contemplates at the altar of his prayers, and of which he desires that his tomb, the place of his last sleep, shall bear the sign.

The soul of the Cardinal is splendidly balanced. His is the regnant and puissant spirit that dominates by the harmony of all the faculties and powers of a generous nature. He is priest and philosopher, statesman and

patriot, champion of the outraged right. Not once is the luster of his faith tarnished by doubt at the sight of the drama of blood and agony enacted on his native soil. No enemy has yet picked a flaw in his logic or the stern array of facts which he has given to the world. His statesmanship is that of the great Doctor over whose tomes he pondered in the days of his scholastic teaching in Louvain, the statesmanship that rests upon the broad principles of equality and justice, the immutable principles of the Gospel and the moral law. His patriotism is deep and strong. He hates tyranny and cruelty. His words will ring in the hearts and the minds of men long after the guns of the great war have been silenced. Not once have his feelings betrayed him into a rash word or act, one unworthy of his high calling or character. In all his conduct, in his every utterance, he has been so calm, so judicial, so alien to the tricks of invective and passion and the cheap outbursts of hatred and scorn, that he has always shown that he was worthy to become the champion of freedom. That superb kingship of self-control which he has constantly exercised constitutes perhaps one of the most striking qualities of his many-sided nature.

It must not be imagined that the great Cardinal has kept in his utterances the impersonal and impassive voice of the philosopher, lecturer, or divine. His words when pleading for justice and trampled right, when exposing the agonies of his people, glow with that suppressed emotion of the strong man, the more terrible and effective because it never loses itself in the empty frothings of explosive wrath.

HIS SELF-MASTERY AND CONFIDENCE.

Whether the great Cardinal exposes the terms of the Treaty of London of 1839, signed by King Leopold of Belgium, on the one hand, and by the Emperor of Austria, the King of France, the Queen of England, the King of Prussia, on the other, which stipulates in its seventh article that Belgium should form a separate and perpetually neutral State, or whether he recalls with the irrefragable eloquence of date, place, and name the atrocities committed by the invaders of the country, or lays down the principles which must guide a conquered people in their relations with their temporary masters,

everywhere he displays the same mastery of self, the same unfaltering confidence in his cause and his principles. While a German proconsul ruled in the seat of power to which Albert of Belgium alone had a right, the Primate of Belgium was not afraid to tell his people that

The sole lawful authority in Belgium is that of our King, of our Government, of the elected representatives of the nation. This authority alone has a right to our affection, our submission.

Thus the invader's act of public administration have in themselves no authority, but legitimate authority has tacitly ratified such of these as affect the general interest, and this ratification, and this only, gives them juridical value.

Occupied provinces are not conquered provinces. Belgium is no more a German province than Galicia is a Russian province.

These were proud and manly words. We know how the brave writer had to pay for them by the petty vexations inflicted upon him by the German authorities. The words of the Primate of Belgium in this masterpiece "Patriotism and Endurance" revealed him to the world. Up to the day of the great war the intellectual and scholastic circles of Europe and America knew of this champion of the rights of conscience and liberty as a holy bishop, as the author of a splendid series of books on formal logic, epistemology, and psychology. They knew that under the guidance of another masterly intellect, Leo XIII, he had been one of the revivers of scholasticism. Every university in the world had heard of him as a thinker and a savant. But the world had seen only one half of the man. Men did not suspect that this calm, seemingly impassive teacher, this wise-browed thinker, had a soul and a heart of fire, and, as Georges Goyau says, that "This seeker after truth loved truth best when it was transformed into charity and love." War, the great revealer, came. It proved that unconsciously the illustrious churchman had been slowly preparing and molding his soul for a great task.

From the ancestral homestead at Braine l'Alleud, the quiet hamlet in the Walloon Brabant where he was born on Nov. 21, 1851, to the archiepiscopal palace in Mechlin, step by step Désiré Mercier had ever gone forward. The node of his life had ever been an ascending one. He is of Franco-Belgian origin, of honorable and sturdy stock. The ancestral homestead at Braine l'Alleud, standing within the once fire-ringed zone where the Old Guard

of Napoleon had broken its indomitable valor against the British squares at Waterloo, and the archiepiscopal palace at Mechlin connect his name with two of the most memorable wars the world has seen. He is by inheritance a man of order and law, a lover of liberty. His paternal grandfather had been mayor of Braine l'Alleud, a rural Cato of the sternest integrity. His father, Pierre-Léon Mercier, country-born and country-bred, was devoted to his duties of a "squire," if the word can fit a Belgian landowner. As a painter, a litterateur, and a mathematician, he had won a local renown, a presage no doubt of the future fame of Désiré, the fifth of his seven children. When, in 1830, Belgium was fighting for her independence, Pierre-Léon Mercier had gallantly shouldered his rifle for his native land. His son drew from that brave sire his passionate love of justice and liberty. From his mother he inherited a faith, a piety, and a tenderness of heart which have crowned his intellectual gifts with their fairest halo.

CARDINAL MERCIER'S YOUTH.

Barbe Mercier was early widowed of her husband. She had now only one dream, to see her boy a priest at the altar. To prepare him for the honor and the duties, which, she knew, coincided with the lad's own aspirations, she sent him to St. Rombaut's College at Mechlin, and when his vocation to the priesthood seemed to be still more clearly defined, to the *petit séminaire* of the same quaint and beautiful Flemish town. Désiré was not an extraordinary pupil, by no means a boy prodigy. He was intelligent, a steady worker, kept a fair place in class, and excelled in the simple boyish sports of his school-fellows. But his masters taught him to obey, to will, and to dare. He spent the holidays with his mother at Braine, where he loved to mingle with the working-men of the district in their recreations and social gatherings, in their clubs and homes. Already he manifested some of that instinct for social work and social leadership which has ever distinguished him. He quickly realized how useful it is to go to such a school. The toiler and the worker, he maintains, are worth knowing. They bear the burden and the heat of the struggle for life. They deserve the sympathy of all generous souls. Their companionship is a blessing to the man who knows how

to make good use of it. For the working-man, he says, thinks aloud, and easily lets us into the secrets of his soul. The young student showed later on how well he had profited by his early training under such teachers.

It cannot be said that the two years of philosophy which crowned young Mercier's course in the *petit séminaire* at Mechlin fully satisfied his now awakening mental powers. He found the spiritual training given to the young Levites such as his heart desired. It was solid, elevating, refined, sturdy, perhaps stern. But the philosophical studies he found rather artificial and lifeless, not enough in harmony with the realities of life around him. The doctrines were sound, but seemed to be rather the faint echoes of a splendid past than the practical weapons needed for the intellectual warfare and contests of his own times. Later on he was to be one of the chief factors in a revival of that philosophical system which in his younger days at Mechlin he had found not quite satisfying or entirely suited to his needs.

When he passed to the *grand séminaire* to pursue his theological studies and prepare himself for the priesthood, his mind and heart found what they craved. His mental powers were now ripening. His intellectual vision was broader. He delved to the bottom of every question. He had begun to survey with the thinker's eye the ever-widening horizons of science. He wanted a complete and rounded whole. He would not be satisfied with merely fragmentary truths. In Catholic theology he discovered a genuine synthesis, broad-based, reaching up to the clearest heights, secure of itself, and harmoniously constructed. That splendid synthesis absorbed and fascinated him. He traced its lines back to its most constructive and original architect. In the "Summa" of St. Thomas Aquinas, the "Angel of the Schools," he found the structure in its noblest form. And as he delved more and more into the treasures locked in the tomes of the medieval Doctor, and compared them with the lifeless systems which he saw in too many of the schools around him, he began to ponder over a problem which he was later on to solve. He had, however, to let it bide for a while, for he was preparing for his bridal day, the happy day of his priesthood. It was a date to be remembered in the history of Belgium, the sixth of April, 1874.

MERCIER AT LOUVAIN.

The young priest had already made his mark in academic circles, and he was now sent to the University of Louvain for something like a graduate course in scholastic philosophy and theology. In Louvain he was at leisure to give a deeper study to the questions which most appealed to him. The horizons here were larger, though the old university had not succeeded in retaining its once honored place in the vanguard of science and art. For in the middle of the nineteenth century Louvain could boast of a great philosophical school and an illustrious leader. Casimir Ubahgs, whose ontologico-traditionalistic theories were unsound, was nevertheless a remarkable man. Like De Lammennais, Bautain, and De Bonald, Ubahgs had been startled by the inroads of rationalism. He tried to stem the torrent. Reason, according to Ubahgs, had been lifted by Catholics to a position of honor which it did not deserve. It had to be thrust from the seat which it had usurped. He laid it down, therefore, as a principle that man could not come to the perception of metaphysical and moral truths without the aid of a primitive Divine revelation and oral tradition. Rome—and this may appear strange to those who always think of her as the irreconcilable foe of the rights of reason—would not tolerate a system which denied to reason its inborn power of getting at the great natural truths with its own weapons and instruments, and twice condemned the Louvain professor. It was not the first time that Rome had stood up for the privileges of that reason of which she is so often painted the sworn enemy.

Slowly both in Louvain and again at Mechlin, where he was the spiritual guide of the aspirants to the priesthood, the Abbé Mercier was revealing himself more and more as one of the intellectual leaders of Belgium. In the midst of his academic duties he was constantly in touch with the questions of the day. So when, in 1879, Leo XIII in the Encyclical "*Æterni Patris*" appealed for a revival of Thomistic studies, the young priest felt that a new era had begun. It was also a bold movement in keeping with the policy of the great Pope. For Leo XIII was not a man to quail before any problem the solution of which might forward the cause of truth. He was not afraid of the facts of history, and he threw open the Vatican archives to the historians of the world. He

hailed the legitimate aspirations of democracy and welcomed them as a new and splendid power. He was not afraid of the toiler and the working-man. He became their champion and wrote for them the Magna Charta of labor. He did not shirk or dodge the intricate questions of Scripture and science. He was truly the "*Lumen in Coelo*," a resplendent light and a guiding beacon for his time. Leo realized also that the world had need to sit again at the feet of a great philosophical teacher. The Angel of the Schools had been for the thirteenth century and for succeeding ages a master and guide. If in some modern Catholic schools philosophy had sunk to a somewhat lower level, it was because the teachings of that master had been neglected. He had therefore to be restored to his old position of honor. In 1880, therefore, the Pope invited Cardinal Deschamps, Archbishop of Mechlin, to erect a chair of Thomistic philosophy at the University of Louvain. The Cardinal suggested Mercier's name to Leo. Going shortly after to Rome, the young Abbé and the venerable Pope met, and there no doubt were fixed the plans, slowly evolved at first, but which step by step led from the foundation at the University of Louvain of a chair of scholastic philosophy, in 1882, to the erection ten years after of the *Institut Supérieur de Philosophie*, or the *Institut Léon XIII*, a full faculty dedicated to the study of scholasticism and its subsidiary branches. For the purpose was a full revival of that philosophy which had been elaborated by the Greeks and brought to perfection by the great medieval teachers like Duns Scotus, Bonaventure, Roger Bacon, Alexander de Hales, Albertus Magnus, and especially by the great St. Thomas Aquinas, and which had never entirely died out in the schools of Christendom. Even before Leo spoke it had its modern champions in men like De San, Cornoldi, Kleutgen, and Zigliara.

NEW SCHOLASTICISM.

The Catholic Church does not change her dogmas. She is immutable in her doctrinal decisions. But unswerving and immobile adhesion to the minutiae of scholasticism has never been one of her laws. In that system, as noble on the whole as the cathedrals of Rheims or Chartres in their splendor, she has found a synthesis of doctrine in harmony, in the main, with her creed, and a safe rational basis on which to prepare for the erection of the spiritual

edifice of faith. For some time, however, scholasticism had stood still while the world was moving on. Leo XIII wished to bring it up to date. Scholasticism was to have a new birth, and neo-scholasticism, while keeping to all that was sound in the older form, would adapt it to modern needs and progress. While keeping St. Thomas as its safe and "resplendent beacon," it would not necessarily "make him its boundary." Neo-scholasticism would eliminate useless subtleties, and bring the system into greater harmony with the scientific progress of our times. Under men of the stamp of Mercier the new movement has become a power. Boutroux and Paulsen, Eucken and Seeberg, are obliged to admit that it is a formidable rival to Kantism and cannot be ignored.

Mgr. Mercier, now a Roman prelate, was at the head of the new faculty. He had prepared himself for certain questions in a very practical way. In Paris the professor had become a student again and listened to the lectures of Charcot, the greatest neurologist of the day, with whose infidel principles he was of course totally out of sympathy, but whose scientific attainments and masterful exposition of fact he greatly admired.

Under the presidency of Désiré Mercier the Institute attained to international fame and eminence. Around the chair of philosophy, in which he lectured with large vision, rare charm and power on metaphysics, logic, and psychology, other chairs were grouped, a specialist in each. Nys lectured on cosmology, De Wulf on the history of scholastic philosophy, Thiery on physics, Deploige on sociology. A review was founded, the *Revue Néo-Scholastique*, to which Mercier and his fellow-professors frequently contributed. Here, then, the old medieval philosophy received a new birth, and Louvain became the alma mater of a generation of enthusiastic students, many of them from the United States, attracted by the methods of the new school. Original work was insisted on, and the study of the sciences, under the most modern laboratory methods, kept pace with the more abstract studies of the schoolmen.

In the beginning of 1906 the Louvain professor, now a world-figure, became Archbishop of Mechlin and Primate of Belgium. A year after he was created Cardinal. Like his predecessor Leo XIII, Pius X had fully gaged the value and the character of the man. Of the

Pope's choice of Désiré Mercier for those high honors neither Belgium nor the world has had to complain.

As a professor and college president, Désiré Mercier had brought light to a generation of earnest men. As a bishop, he was to bring courage and strength to his clergy and people. St. Thomas had been his guide in the schools, the saintly Charles Borromeo, the gentle Francis de Sales, were to be his models now, until the tragic moment when he proved to the world that he could be as fearless and daring as one of the fighting Bishops of the Middle Ages.

Belgium's Cardinal is now the champion of the oppressed. His crozier is lifted up over people as a sacred shield. His shepherd's crook is a sign of salvation to the downtrodden. As long as he holds it, no wolves will dare attack his fold without a cry of warning from its faithful guardian. A terror to his country's enemies, with his people he has ever been all gentleness and love. He has ever striven for peace and concord among them. He has never sacrificed a principle. He has never failed to make concessions when conscience allowed or charity seemed to demand them. Three evils were at the root of Belgium's troubles when he donned the miter of St. Rombaut. There was a religious contest going on between the Catholic party and the Anti-clericals, an economic struggle between Conservatives and Radical Socialists, a racial war between Walloons and Flemings. He always remained Catholic, priest, bishop, cardinal. Not once has he betrayed his sacred duty. But he has also been a true-hearted and loyal Belgian patriot. He has ever worked to bring about a better understanding among the various bodies of his countrymen. His episcopal motto is "*Apostolus Jesu Christi.*" He fully deserved that noble title. A herald and apostle of Christ, he has also been the apostle and herald of national union and solidarity. His clergy, the working-men, and the children of his diocese are his first care. His conferences to his priests breathe the very spirit of the Gospel, and reveal a pure and lofty soul. He has worked long and earnestly to improve the lot of the toiler, and has ever proclaimed his inalienable rights. To spare the life of a child playing on the roadside, he once dashed his speeding car into a stone wall and sustained painful injuries. He still bears the scar that tells of his self-sacrificing gallantry.

BELGIUM'S SPOKESMAN.

• To protect his people he has not been afraid to step into the lists and face the most ruthless power the world has seen. For the last four years Albert the Brave has been Belgium's sword, Cardinal Mercier has been its spokesman and its soul. Every word uttered by Mercier of Mechlin has been a deed of dauntless chivalry. Albert, in the trenches at Furnes and Dixmude, has guarded the lives of his soldiers by exposing his own. Mercier at Mechlin and Louvain, and from the pulpit of Ste. Gudule in Brussels, has proclaimed and protected their rights before their tyrants and before the world. He is the good shepherd that endangers his life for his flock. Belgium may seem helpless and beaten, but as long as the great King and the great Cardinal live, she is invincible.

In the "Letter addressed to their Eminences and their Lordships, the Bishops of Germany, Bavaria, and Austria-Hungary" of November 24, 1915, usually known as the "Appeal to Truth," the Cardinal Primate writes: "On the solemn day of our episcopal consecration we vowed to God and the Catholic Church never to forsake the truth, to yield neither to ambition nor to fear when it should be necessary to show our love for it." The Cardinal has been true to that oath. He has been faithful to the warning of the ritual used in the consecration of a Catholic bishop. "The bishop should love truth and never betray it by yielding either to flattery or fear." Before flattery or fear the Belgian Primate does not bend. In the "Appeal to Truth," he nobly vindicates his people from the slanders brought against them, and with the eloquence of facts turns the charges against the accusers. Referring to the scenes that took place in the dioceses of Namur, Liège, Mechlin, Ghent, and Tournai, he writes:

Fifty innocent priests and thousands of innocent Catholics were put to death; hundreds of others whose lives were saved by circumstances independent of the will of their persecutors were in danger of death; thousands of innocent persons, with no previous trial, were imprisoned; many underwent months of detention, and when they were released, the most minute questioning to which they were subjected revealed no guilt in them. These crimes cry to heaven for vengeance.

And he adds to the recital of these and similar wrongs:

We are well aware that you are reluctant to believe that the regiments whose discipline, honesty, and religious faith

you say you know, could have allowed themselves to commit the inhuman deeds with which we reproach them. You want to persuade yourselves that it is not so, because it cannot be so. And constrained by the evidence, we reply to you that it can be, because it is. In the face of facts no presumption holds good.

And when the priest and the patriot saw the tragic agonies of those deportations which dragged thousands of his children, men, women, mere boys, and girls into exile and slavery on the pretext that they were idlers and an economic burden upon the community, his letters of protest to the Governor-General, Baron von Bissing, to Baron von den Lancken, chief of the political government at Brussels, his "Appeal to Neutrals," roused the indignation of the civilized world. "Your Government," he tells Baron von Bissing, "is actually engaged in hurrying from their homes, in violently separating from their wives and children, and carrying away into the enemy's country, men who are out of work through no fault of their own." He begs, therefore, the Governor, in the name of the Belgian citizen's right to choose his residence and his work, in the name of the inviolability of family life, in the name of those moral rights so gravely compromised by the practice of deportation, to rescind the order. In another protest he goes to the bottom of the cruel policy that dictated the act. "The naked truth," he writes, "is that every deported workman is another soldier for the German army." With simple, but noble eloquence, he describes the scenes of separation when the victims of the cruel order of their enemies must take the road of exile. Throughout these immortal letters and protests the voice of the priest and the good shepherd is heard pleading for his flock, the voice of the philosopher, the theologian, the statesman, sure of his ground and his principles, impassioned, but never passionate, tingling with indignation, never breaking into invective or taunt. These letters are sacred.

In the olden days the great bell that hung in the belfry of Ghent bore the inscription: "Bell Roland is my name. When I ring, it is for fire, and when I chime, it is for victory in Flanders." For the last four years and more every bell in Flanders has been ringing the alarm, for fire and desolation and agony and death are on the Flemish fields. But winged Vic-

tory is about to fly back to the bell-towers of the martyred land. The bells are about to chime, with the organs of old cathedrals, Belgium's song of triumph and resurrection. The usurper would like to hush the *Te Deums* still slumbering on their iron tongues.

THE PROTEST AGAINST THE SEIZURE OF THE BELLS.

In the latest of his protests, dated March 2, 1918, the Cardinal informs his clergy and people that a new law of their conquerors requires an inventory of the bells and organs of their churches. Informed by experience he is not deceived, and realizes that "the inventory of today is the signal for the requisition of tomorrow." Taught by the music of the bells of Flanders, sprinkling their melodies from Bruges to Ghent and Meehlin and Louvain, from the now ruined cloth-hall of Ypres to the charred stones of Dinant and Andenne, he recalls the hallowed memories of the thousand and one basso-tongued brothers and silver-voiced sisters of good old Bell Roland of Ghent. Those bells, he tells his people, are sacred, the property of the Church of God. The bell announced their initiation into Christian life, their Confirmation, their First Communion, their Christian Marriage. It weeps for the dead; thrice every day over the quiet fields and the busy city it recalls in the *Angelus* the mystery of the Incarnation of the Son of God. Its voice and its prayer are mingled with all the joyous and tragic memories of the motherland. But Mercier of Meehlin is not the man to rest satisfied with mere emotions and sentiment, hallowed and sacred though they be. He quotes the articles and paragraphs of the Hague Convention of October 18, 1907, which strictly forbid such measures as he referred to and condemned in the beginning of his protest. Nor does he fail to state that the first signer of the Hague Convention of 1907 was Baron Marschall von Bieberstein, the delegate of his Majesty the German Emperor, King of Prussia. He concludes his letter with these solemn and fearless words:

In the name of the freedom of the Church, in the name of the sanctity of the Catholic religion, in the name of international law, we condemn and reprove the seizure of the bells and organs of our churches; we forbid the clergy and Faithful of our diocese to co-operate toward their

removal; we refuse to accept the price of the sacred objects taken from us by violence. Strong in invincible hope, we await* the hour of our God.

God made Désiré Mercier a prince among men. A giant in stature, for he is six feet and four inches tall, he has reached the clearest heights of the moral and spiritual sublime. He stands among ruins. He is not broken. He lives in the midst of the armed camp of his country's enemies. Their battalions have not made him quail. He has seen the pledges of international law and the sacred principles of morality trampled under foot. He has restated to the tyrant those eternal principles in words that will give them a new vitality for future ages. With his people he has suffered unspeakable wrong; under the blow he has not cringed or whimpered. Nor has his priestly soul yet learned to hate. He has been thrust face to face with the mystery of the most frightful war in the history of the race. He has not despaired of Providence, nor lost his faith in justice or in God. He sees his beloved Belgium in her agony. He loves her better with the crown of thorns upon her brow than in the days of her glory, and in his priestly and princely heart he knows that she will arise from her sorrows ennobled, strengthened, and purified. He is Belgium's champion, but he is also the spokesman, as eloquent as he is undaunted, of justice, liberty, humanity, and law. He has been the good shepherd of his flock, the guardian of his people, the loyal servant of his king. Before his shepherd's crook every generous man, every lover of freedom and truth, will bend in admiration and love.

Bishop Cusack's Episcopate

REV. JOHN E. WICKHAM.

Head of the New York Apostolate.

*A Sermon Preached at St. Stephen's Church,
New York, September 13, 1918.*

BLESSED is he whom Thou hast chosen and taken to Thee; he shall dwell in Thy courts.—Ps., lxiv, 5.

Two months ago, in the presence of a Cardinal Prince and eight Bishops, Monsignori a score, and hundreds of priests, with the Governor and Mayor attending with re-

spective staffs, they laid away under the high altar at Albany Cathedral the mortal remains of the Ordinary of their diocese, Thomas Francis Cusack. Today the historic Church of St. Stephen is presenting her gold, frankincense and myrrh to his memory and offering her Sacrifice of the Mass for the repose of his soul. It would be altogether unfitting for an under-officer to attempt giving full tribute to the Bishop whose requiem has just been sung. The Catholic Church has her code of dignity, and however well-intentioned might be the speaker, his endeavor to weave a wreath of right appreciation would come with insufficient grace. But there is no anomaly nor contradiction in a priest paying a priest's tribute to him, a priest who had been a member of his household for twelve years, a priest with affiliations to an institution that held, as in a shrine, the ardent affection and heart-deep loyalty of him who had been its Superior in the days of its early foundation.

A great empire-builder of England lately made the statement: "Would that I had the reason of the restlessness of the Catholic Church. What makes her ever acting and moving, ever striving to incorporate into her body every race and clime and people? It is a marvel that the Roman Catholic Church never seems content with her possessions, but must always be extending her frontiers further; tirelessly seeking amid byways and highways for other souls receptive to her message; setting no limits to her aspirations nor bounds to her desires; sublimely indifferent to any opposition and infinitely patient in any persecution."

But it is not a marvel, nor incomprehensible when one goes back to Mount Olivet and beholds the risen Christ about to ascend to His Father. He is speaking to the group of Disciples gathered round Him making His last will and covenant and bidding them farewell. Suddenly in the listening air comes a command, "Going, therefore, teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you. And behold I am with you all days even to the consummation of the world." We can imagine how that order rang out in the stillness: "Teach all nations whatsoever I have commanded you." The Church caught up that word of her Master and instantly perceived His

will; she had been made God's dispatch-bearer to the nations. By Divine alchemy disciples were changed into apostles, followers into leaders, and when the clouds of heaven closed and those eleven men went down the mountain they had intensest conviction of their stupendous duty. The deposit of truth was to be guarded and kept pure and undefiled—true; but it was not to be placed on some hidden altar in silent sanctuary. On them and their Bishop-successors was bounden responsibility of carrying that deposit in all its holiness and all its beauty to the uttermost parts of the earth.

The Catholic Church and her Bishops have been obedient to orders. They have fought the good fight and kept the faith and carried it to the sons of men. They have never compromised nor reasoned why; they have never temporized nor been baffled by difficulty of endeavor; and the history of the nineteen Christian centuries has been battle history. The world has not wanted the Church's message any more than it wanted Him who first spoke it, but that message has been preached. With splendid audacity she has flung defiance into the chancellories of many a State, forecasting well the temporal loss of possible defeat, but willing to endure any pain rather than be unfaithful to doctrine that she knew was Gospel. She has measured lances with barons and emperors, with triumvirates, kingdoms and republics; on her brow are the scars of conflict. She has never rendered unto Cæsar what belonged to God, and till the crack of doom will she preach her tidings with passionate loyalty to her Commander.

A MILITANT BISHOP.

No one could behold Bishop Cusack and not instantly understand that he was the personification of the militant traditions of Christianity. Physically and mentally he was built on warrior lines. You seemed to feel that he had abiding consciousness of the trust of his episcopate, that he was hearing in his heart the ceaseless orders, "Teach all things whatsoever I have commanded you." The energy in word and work he expended was enormous, pushing onward the lines of the kingdom. Even in moments of rest he seemed as a soldier on guard for God. Struck by the sense of latent power in his face, you could picture how fire could flash from beneath that brow, if

God's rights were questioned; and you knew that Bishop Cusack feared the crossing of swords with no man or coalition of men who would attempt to rob souls of their birthright. You felt that when he prayed St. Michael, the Archangel, to defend us in battle the Prince of the heavenly host had an efficient lieutenant in the age-long wars with Satan and the other evil spirits that roam about the world seeking the destruction of souls.

As you gazed at him, clad in cope and miter and bearing the staff of episcopal office, it needed no strain of imagination to picture him in the pageant of great confessors of the Faith in solemn march down the centuries. You could see him as an Ambrose in Milan, placing public penance on the Emperor Theodosius, whose hands were red with murder. You saw him as a John Chrysostom flinging defiance at the luxury of the courts of Constantinople. You saw him as a Thomas á Becket who brooked the anger of a British king and shed his blood in martyrdom. You saw him as a Hildebrand teaching Henry IV. in the snows of Canossa that the Church of Christ had rights. You saw him crossing swords as Gregory IX. with King Frederick; as Innocent III. with Philip Augustus; as Pius VII. with Napoleon. You pictured him as a crusader Bishop, blessing the armor of knighthood going off to the rescue of the Holy Sepulchre. And when that long procession of priests filed past his dead body two months ago in Albany Cathedral, more than one must have thought that even then the Bishop looked as a soldier, wrapped in his martial cloak, dead on the field of honor.

HIS LOVE FOR SOULS.

But coupled with his love of the Church was intensest love of souls. Every priest, living in close intimacy with him, knew that Bishop Cusack felt that when he drew near to a soul he was on holiest ground. One soul in very truth was to him more than a universe. No matter the personality of the individuals—rich or poor, gentle or simple, scholar or unlettered, sinner or saint, Protestant or Catholic—Bishop Cusack regarded himself as their common father, to guard from sin and guide to God. If the Redeemer thought enough of a soul to give His last drop of blood for it, then nothing of human energy in body, brain and spirit was too much to spend

on its salvation. Underneath the habiliments of frailest nature was an immortal being that wanted God, in spite of broken friendship, and oh, the tragedy of it, if eternity were spent in passionate longing for Christ, as a homesick exile for his native country, and never to be united with Him.

Any influence that could give hurt to the least among his children he faced and fought relentlessly. Nothing would mar, if he could prevent it, their spiritual lens through which in clearest glow gleamed the twin lights of innocence and faith. And Guardian Angels, who see the face of their Father in heaven prayed blessings on him, who helped them in guarding the little ones on earth.

What he did for non-Catholics every priest of this archdiocese is aware. The other sheep that were not of the fold needed to be brought home; and for eight years, in earnest endeavor, he led the way in the diocesan association specially created for the needs of the souls in alien pastures. Twenty-two years he was of the New York Apostolate because when, in 1904, Rome made him all the more a shepherd, he did not lose closest spiritual partnership with the missions that he loved so well.

But, after all, work for souls has no earthly statistics. Only the silent Lord knows the number of the pure ones that follow the Lamb because of the prayers and labors of the dead Bishop; only the silent Lord knows the prodigals that have trod the weary road back to repentance through his encouragement; only the silent Lord knows the converts that waited to welcome him as he would pass God's judgment-seat into realms of glory. But there was never an act of kindness or love, great or small, that the Lord forgot and His memory is for the everlasting years.

The work of that servant of Our Saviour is done. The sound of his voice is still. His course on earth is finished. Today may there be in Heaven's holy keeping the soul of that saintly Bishop, true soldier of Christ and gentleman of God, Thomas Francis Cusack.

Some After-War Problems

RICHARD H. TIERNEY, S.J.

Editor of "America."

*An Address Made at a Catholic Federation Meeting,
St. Ambrose's Church, Brooklyn, September 15.*

THESE are sad and troublous times. The whole world, spirit and flesh is at war. And the conflict is quite unlike any within the scope of modern history, not only in magnitude, but also in nature. Of necessity other wars involved principles to a greater or less degree, but in this conflict principles are not only involved, they themselves, rather than men, are at war. It is a conflict of contradictory principles, and out of it will come many changes. One set of principles will go down before another, democracy will triumph over autocracy and a larger freedom will be the heritage of individuals and nations. This, no doubt, is a boon, but it is not without danger. To all nations, free and bond, will come a period of transition, the autocrat will move towards democracy, the democrat will strive to move towards greater freedom. And it will be strange indeed and quite unusual, too, if grave abuses do not accompany these varied movements. In the past, whenever the machinery of civilization was broken or profoundly disturbed in any other way, nations suffered for a while. Their equilibrium was disturbed and disorder more or less serious followed. So it will be with our civilization. It has been shaken, badly shaken, broken, it may be, and disturbances must come. Already, even while the dogs of war are still rending their victims, changes have taken place. It is well to recognize this fact, and the fact too that such changes are not on the surface merely, but are rather far beneath it. Their origin is in deep-seated conviction. I ask you, therefore, to consider for a moment some of the impending problems.

THE WOMAN PROBLEM.

The first of these turns round the woman. That fact alone makes it of prime importance. For it matters much what manner of women our mothers and sisters are. Their thoughts are of importance and their actions of greater importance. Of great consequence is their attitude towards the home and towards the State. Of greater weight, perhaps, is the attitude of the State towards them, for, deny it as we may, on the woman, on her thoughts and actions, ultimately depend the strength and vigor not only of the State but its very existence. The commonwealth is built on the family as the unit, and the normal family is just what the mother makes it—good, bad or indifferent. Within these last five years, women in ever-increasing numbers have gone down into the arena of life to do battle with man politically, socially and economically. State after State has conferred upon them the privilege of the ballot. A short time will pass, and perhaps a Federal amendment, to be ratified soon enough by the requisite number of legislatures, will put all women on a political equality with men.

And then? The consequences need no labor, they are plain on the horizon, if not already at our feet. Within the next few years a whole new political philosophy will grow up around the woman. Politicians have always been keen to catch votes, nor have they been any too scrupulous about the methods employed. Money, threats, flattery, served this purpose in turn. So, too, did a philosophy of life, a temporary, shifty philosophy of expediency, perchance, but a philosophy nevertheless. What was true for a male voter will be true for the female voter. They too must be caught in time and fastened to some chariot or other. Republicans would not have them Democrats, nor would the latter have them in the ranks of the former, while Socialists would win them all for themselves. Shrewd politicians will consult with one another and out of the clash of their wits will come a philosophy of life that will appeal, not so much to women's intellects, as to the very fountain-head of their emotions, the imagination and the heart. There will be no cut-and-dried thesis, set down in rigid scholastic form, a pictureless, heartless thing. Politicians are too

sharp for that. They know woman too well to expect her to leap at the sight of traffic-schedules, and well enough to realize that she will respond to any principles that stir her emotions.

WOMAN'S NATURE.

What is the nature of woman's emotions? Whence do they arise? Whither do they lead? These questions suggest another, the answer to which will lead us far to our goal. What is woman's primal instinct? Motherhood, to be sure. In the natural order, her deepest interests center in the home, in the child, in the school, in the institution of mercy set up for foundlings and orphans. See what a chance the politician has. He will not miss it. He will ring the changes on education, divorce laws, foundlings and what not. How? After the manner of a politician. His object is votes, not the sanctity of high ideals. Never did one of his class lay down a principle and try to have people measure up to it. Rather he studies his constituency, measures its soul and cuts his principles to fit. The war will not bring about change in his methods. The principles adopted will be no better than the women who go to the polls. As the woman so the principles. Do the former want easy divorce? They will get it. Irreligious schools? They will have them. Legalized family limitation? They will get that too, and other things besides. These conditions put an immense burden of responsibility on the Catholic woman voter. She is face to face with a problem in a new form and it is her duty to meet it as best she may and to get others to do likewise.

The task is not easy. The thought, the action, the atmosphere of these times are uncatholic, unchristian in fact, and Catholic women must battle heroically to think right, to do right and to get others to follow their example. This is all the more important because many professional women, leaders they appear to the thoughtless, *poseures* they seem to others, are decidedly anti-family, anti-domestic, and this is a calamity beyond reckoning. Worst of all, war and after-war conditions will increase rather than diminish the number of such persons, for warfare loosens home-bonds and sets free passions which the conventions of civilization, if not re-

ligion, keep in abeyance. Then, too, are not the woful circumstances of the hour forcing women into positions to which they were hitherto strangers? Their fathers, husbands and brothers are under arms: bread must be had for the children, and there is no one to win it except the women. Earn it they must and will: as a result, they have put aside home, and in many cases the thought of home, and gone by scores upon scores into gainful occupations to do rough work usually done by brawny men of rough, if picturesque, language. Women are on the street-cars and in the subways, even on the roadbeds wielding pick and shovel. They are exposed to bodily hardships from storm, labor, the elements and poor food: their souls are distressed by new dangers and unwonted temptations. The result will be not more, but rather less domesticity. That were bad enough, but there is something worse. For lack of domesticity is but a sign of a far greater evil, the perversion of a woman's finest instinct, the flower of Christian civilization. It is scarcely necessary to elaborate this. Everyone knows the difference between a Christian lady and a mere woman, and appreciates the gulf between a good mother and a mannish female whose delight is the mart or hotel. If not, the history of certain nations will teach the lesson.

THE ECONOMIC ASPECT.

But there is also a so-called economic aspect of this problem, not that economics can be separated from ethics, but that there are circumstances connected with the problems which are considered in the light of dollars and cents. Women have taken the places of men by the thousands. Good. But the men will not be at war forever. They will come trooping home soon, flushed with victory, hardened by war, keen with a new sense of justice, anxious to begin life on a new and better plane. Naturally, however, they will gravitate to their old work. But they will not have it under old conditions. They have fought too long and well for their country, to be satisfied with the pittance doled out by trusts to the women laborers. Then, too, will the woman be willing to leave her place, to adopt economic dependence in place of what she is pleased to call the economic independence? Shall we have a sex-warfare added to a

class-warfare, and all over a dollar or two? To many, as I have insinuated, there is but an economic problem. In reality it is more than that, it is a serious social problem that includes many diverse elements. On the surface it appears small enough, but it may lead far afield, to strikes and large demands, such as the democratization of industry, and other equally good, if revolutionary, changes.

This last chance-phrase naturally suggests other important problems. What of industry and its various ramifications political, ethical, religious? Industry, like so many other activities is now, to all intents and purposes, a State function. Democracies always break down in great emergencies and our splendid democracy would not have proved an exception to the rule. Our statesmen realized that and at the first blare of the war-trumpet began to centralize forces in an unparalleled way. Railroads and wires went into official hands; so too did many a product of man's labor. Outputs were increased or lessened, prices were fixed, in fine, State Socialism was inaugurated. No patriot complains of these drastic but necessary innovations, but patriotism does not forbid us to speculate on these conditions and their possible results. On the contrary, love of country impels the citizen to such a course.

THE SOCIALISTS' ATTITUDE.

Naturally, inquiring men cast an eye towards the Socialists to find out how they have received these governmental acts. There is a note of exultation in Socialistic speeches and essays, there are exhortations, too, that the old order be not restored. Why should not Socialists rejoice? Had they not labored for years to bring about these conditions, and has not the Government accomplished the work for them, overnight, by a stroke of the pen? Truly, for that reason, their joy is quite natural. For another reason, too, the Socialist rejoices. His economic program is in force, he can now bend every energy to the actualization of his moral program. What that means, those know who are conversant with Marx and Carpenter.

But I would not have you stop here in your consideration of this problem. Look at it from other standpoints.

Our railroads, greater and more complex than all the systems of continental Europe are mostly government monopolies at present. The systems of continental Europe have been government monopolies for years and have not been a financial success there, except in Prussia. Will they be a financial success in America during or after the war, should the State retain them, in time of peace? Our post is not so successful, is it? If our railroads and wires fail of their revenue, our citizens will have a new and vexed problem to solve. More than that, years ago France took over many public utilities staffed by about 1,700,000 people, and through them built up a great political party that has controlled the destiny of the country in a way that has shocked the moral and religious sense of a vast number of loyal Frenchmen. In our country some timid men are whispering that our utilities will be made an instrument of political aggrandizement. Others again are complaining that already the Masons, to the exclusion of other citizens, are putting their hands on the railroads. Be this as it may, the possibilities for harm exist and clamor will not lessen them; only work, intelligent, persistent work. Moreover, have you thought of the vast problems that have resulted from the centralization of labor? Places that before the war were small towns or villages are now teeming cities built up around emergency shipbuilding or temporary powder-factories or munition plants.

SHIFTING THE POPULATION.

The war, thank God, will soon be over; then ships will not be needed in the same proportion as now, neither will powder or guns. Work will slacken, men will lose their positions. What is to become of them and their families? There must be an effective system for the quick transportation of these men to other profitable fields of labor. It were foolish to allow them to shift for themselves. If we do may not the vagrancy and vagabondry of the after-Civil-War period be repeated? Look at Liverpool as an example to be avoided. Ten or twelve years ago it was a squalid city, filled with ragged people, pinched of face and dull of eye. A great deal of shipping had been diverted to Fishguard, and the people of Liverpool who had lived by this shipping did not follow on. In effect

the latter city was over-populated, and poverty and hunger were the portion of many people. What has taken place in other countries may take place here, and indeed will occur unless means to prevent it are adopted in good time. The centralization of labor is not the only possible source of economic and consequent social difficulties. Demobilization can easily be the fountain of such evils. By the end of the war we shall have some 3,000,000 men in arms, possibly 5,000,000. Surely these cannot be demobilized all at once, without detriment to the labor market. No doubt, they will not be set free at once, but gradually, 1,000,000 a year, perhaps. The first year, then, there will be 1,000,000 men seeking employment and 2,000,000 in arms awaiting future release from restraint. The second year another 1,000,000 soldiers will be released to look for positions and 1,000,000 will still remain in restraint for six months, maybe a year, when they too will be freed and begin the quest for the means of sustenance. As men of affairs, you know what all this means from not only an economic standpoint but also from a social and religious standpoint.

My allotted time has almost run out. During the period I have been speaking I have tried to meet the request of the gentleman who invited me to address you. He asked me to speak to you in simple and informal language of some after-war problems. This I have done, choosing only those problems that I thought would appeal to you. Others are left for future consideration and these are, perhaps, the more important, for they include such things as the danger to freedom of education and the menace to religious liberty so often threatened.

WHAT CATHOLICS SHOULD DO.

There was a second part to the invitation that brought me here today, to wit, that I make suggestions how "Federation" could help in the solution of these difficulties. That is a splendid request if for no other reason than because it shows you realize your responsibility to the State. Too long have Catholics lived in isolation, allowing others to think and act for them. It is, indeed, high time that they felt the pulse of the life that beats in the real statesman, as distinct from the mere politician. Duty demands that Catholics add their power of in-

tellest and will to the similar power of other citizens anxious to help the commonwealth. We are not aliens in this land, not aliens either by birth or principle. As to the latter I might say with all truth that no one has given clearer expression to the basic principles of democracy than the Catholic theologians, Suarez and Bellarmine. In fact, strange as it may appear to you, certain sections of our Declaration of Independence sound very like transcriptions from the "*De Legibus*" and the "*Contra Anglicanos*" of Suaraz. But this is not our present concern. How shall we help our country meet pressing emergencies, that is our question. The approach to the solution of this inquiry is twofold, religious and social, if I may use the latter inadequate and abused term. Priests, Brothers and Sisters will look to the first part of the program, though they will not spurn, but rather welcome, your aid in the measure and way you can best give it. The second part of the program is yours to accomplish: yours it is to help solve the labor problem, the social problem in all its forms. You cannot, of course, do everything: of necessity your work will be limited in amount and scope. It will not be the worse but rather the better for that. Begin then at once, here, in Brooklyn: set up civic forums: gather together men and women and instruct them in these modern problems. Teach them the nature of the State, its duty towards citizens, their obligations to it. Tell them about the present position of labor, the rights and duties of the workman and the responsibility of employers. Point out the advantages, for instance, of the Australian method of settling labor difficulties. Give correct ideas about charity, education, the home, about all the various problems which are vexing or will vex modern minds. This is no slight task. To accomplish it great men, not mere politicians, are needed, men who combine a knowledge of Catholic principles with a knowledge of history and kindred subjects. There are numbers of such people in Brooklyn; call them into your service, make them teachers and leaders of the people, so that our beloved country may recover its former equilibrium and continue the exalted mission committed to it by Divine Providence.

Canada's Bilingual Question

LETTER OF OUR MOST HOLY LORD BENEDICT XV.

BY DIVINE PROVIDENCE POPE, TO THE ARCHBISHOPS AND
BISHOPS OF CANADA.

TO OUR beloved son Louis Nazaire Begin, Cardinal priest of the Holy Roman Church, Archbishop of Quebec, and to our Venerable Brethren the Archbishops and Bishops of the Dominion of Canada: POPE BENEDICT XV. Our Beloved Son and Venerable Brethren, Greeting and Apostolic Blessing.

In the Apostolic Letter: "*Commisso Divinitus*," which We addressed to you on December 8, 1916, We most earnestly exhorted the clergy and Catholic people of your country to set aside all contentions and disagreements deriving from a difference of race or language; and at the same time We enjoined that if, owing to such reasons, disputes were to arise in future, they should be settled without a breach of charity, namely as becometh the saints "careful to keep the unity of the spirit in the bond of peace."

We rejoice, that by the grace of God, Our exhortation was not made in vain; for the Faithful as a body not only welcomed Our words with due respect, but even with general applause and satisfaction, so much so, as to give reason to hope that peace and concord would reign henceforward among the Catholics of Canada.

However, not long afterwards, some unfortunate events occurred, not due, it would seem, to any malice, which disturbed this initial pacification and produced the seed of fresh dissensions. Thus it was that both sides appealed to Us and called upon Us for a decision in the interests of peace.

The matter in question is the Education law enacted by the Ontario Government in the year 1913 for the Anglo-French bilingual schools. Whilst on one side it was denounced as unjust and to be combated by every available means, others judged it with less severity and did not think it should be so bitterly opposed. This divergence of opinion was followed by a dissension of sentiments.

When therefore the whole matter was brought before

Us for decision We most carefully examined the question, and We also instructed the Eminent Cardinals of the Sacred Congregation of the Consistory to study the subject.

THE POPE'S DECISION.

Wherefore, after fully considering it under all its aspects, We have come to the conclusion and now decide as follows: The French Canadians may justly appeal to the Government for suitable explanations of the above mentioned law, and, at the same time, crave and seek further advantages. Such are undoubtedly, that the inspectors of their separate schools should be Catholics, that during the first years of tuition the use of their own language should be granted for the teaching of certain subjects, chiefly and above all, of Christian doctrine, and that Catholics be allowed to establish training schools for the education of teachers. But all these advantages, and others that may be useful, must be invoked and sought for by Catholics without any form of rebellion and without recourse to violent or illegitimate methods; and let them employ peacefully and moderately all such means as are legally or by lawful custom permitted to citizens seeking advantages to which they considered themselves entitled. This We state with greater security and freedom in view of the fact that the chief State authority has acknowledged that the law enacted by the Ontario Government is couched in somewhat obscure language and that it is not easy to ascertain its true effect.

Hence, within these limits and by such means, French-Canadians are free to seek the interpretation or amendments which they desire in the law of education. But in this matter, that concerns all Catholics, let no one venture to appeal to the civil courts nor promote litigation without the knowledge and consent of his Bishop; and in such questions let the latter not decide anything without consultation with the other Bishops immediately interested.

And now We wish to address all Our Brethren the Bishops of the Dominion of Canada, and to repeat to them with the greatest earnestness and deepest feelings the charge We made two years ago, namely, that they be "one body and one spirit," avoiding all dissensions, be-

tween each other by reason of either race or language. One and the same Spirit "placed them to rule the Church of God," the Spirit forsooth of unity and of peace. Thus being made "a pattern of the flock from the heart" (I. Pet., v, 3), you will be able with greater authority and efficacy to command your priests (as We strictly order you to command them) to preserve concord in their midst and to strive by their words and example to maintain that concord amongst the Faithful. With this object in view We wish once more to recommend again and again that which We urged in our previous Letter: *Let all priests endeavor to acquire the knowledge and use of both languages, English and French, and setting aside all prejudice let them adopt one or other according to the needs of the Faithful.*

Finally, all faithful Catholics must remember that nothing can or should be dearer to them than to preserve mutual charity, for thus will they prove themselves to be disciples of Jesus Christ: "By this shall all men know that you are My disciples, if you have love one for another" (John, xiii, 35). And this should particularly be made manifest when disputes arise either owing to a divergence of views or to conflicting interests. Moreover, We wish to admonish most severely all those, be they priest or laymen, who, in opposition to the Gospel and to Our injunction, venture to foster and embitter the dissensions that are rife today in the Dominion of Canada. If any disobey, which God forbid, the Bishops should not hesitate to report them to the Holy See ere things become worse.

As a pledge of heavenly graces and of Our special affection We very lovingly bestow upon you, Our beloved Son and Venerable Brethren and to each of your respective flocks, the Apostolic blessing.

Given in Rome, near St. Peter's, on the 7th day of June, Feast of the Sacred Heart of Jesus, 1918, the fourth year of Our Pontificate.

BENEDICTUS P. P. XV.

Sixtus V's League of Nations

SAMUEL FOX.

Reprinted from the "London Universe."

IT is, we take it, by this time universally admitted that the forthcoming eradication of Prussian militarism should be regarded as the prelude to the long-desired era of the supremacy of public right in international affairs, and this supremacy, when once established, may best be maintained, *in actu*, by the efficacious operation of a carefully constituted league of nations. A slight account of later historical development of a floating idea which now, perhaps, for the first time, bids fair to be translated into concrete terms, may therefore be not entirely lacking in a measure of interest and of profit.

It will be observed, at the outset, that, like the very sanctions of international law themselves and their corollary, at present unrealized, the establishment of an operative tribunal of enforced international arbitration and conciliation—indeed, like everything else which makes for the betterment of mankind—this noble idea originated in the Divinely-inspired conscience of the Catholic Church as voiced by its Infallible Head, the Sovereign Vicar of the Prince of Peace.

In the Ages of Faith, the Catholic doctrine of the brotherhood of man, together with its inevitable social consequences, a family of nations governed by Canon Law (the earliest authoritative form of the *Jus Gentium*) and subject to the judicial decisions of the Sovereign Pontiff as universal arbitrator, was generally accepted, without question, as a fundamental political principle. But the Protestant Reformation, and the pagan Renaissance, reintroduced, in a concentrated form, the tribalistic conceptions of religion and politics which were current in pre-Christian times.

Machiavelli's "*Il Principe*," which quickly became the statesman's vade-mecum, anticipated, in its veriest details, the pernicious philosophy of the modern school of Prussian militarism; and the medieval organizations, being rejected by the nations, ceased to exist as efficient safeguards against international lawlessness. A false philosophy of patriotism, radically opposed to the Chris-

tian conception of that form of "piety," came to be well-nigh universally accepted, together with an extreme theory of the supremacy of the sovereign State over the body and soul of the individual subject. The Ten Commandments ceased to be the criterion of international morality, the end was held to justify the means, and might took the precedence of right.

POPE SIXTUS.

The first "personage," in the sense of international law, who attempted to grapple with this very serious situation, would appear to be the great Pope Sixtus V, who occupied the Chair of St. Peter during a part of the sixteenth century. At this period, England, Spain, France and Germany were disputing among themselves the hegemony of the world, and the several States of Europe were torn asunder by cruel wars. Hatred, cruelty, ambition and lust were then, as now, the order of the day. The Pope felt it to be his duty, as the common Father of mankind, to do all in his power to end a state of affairs so utterly deplorable. He fully realized what we have just begun to realize: that physical force cannot be met by moral force alone, and that machinery, however elaborate, for compelling a just and lasting peace is useless, for all practical purposes, so long as like the manifold decisions of the two Hague Peace Conventions and the arbitrating tribunals then and there erected, it is left purely academic and optional and lacks a physical sanction to enforce it.

The plan ultimately selected by this enlightened Pope was certainly the best that could be devised under the difficult circumstances of the times, when, be it remembered, no sort or kind of international conscience, a notion of very recent growth, could be said to be in existence. It was, in substance, as follows: The Papal States should become the military acropolis of Catholic Europe, the armed camp of a new knighthood; a stronghold of justice, where, night and day, a militia should be ever on the watch to punish the wanton disturber of the peace, and to defend the oppressed against the oppressor.

In a memorandum delivered to his nephew, the young Montalte, Sixtus V, sets forth what he maintains to be the duty of the Sovereign Pontiff in face of international anarchy:

"To protect the Christian peoples against the infidels and barbarians; to deliver the oppressed; to judge the princes and to arbitrate in their quarrels; to transfer, if need be, the balance of power from one nation to another; to maintain peace; to restore concord; to insist upon disarmament; to change the forms of government; to cause justice everywhere to be observed; and to punish the recalcitrant." The memorandum concludes thus: "However arduous these enterprises may seem, our spirit contemplates them with serenity; and the Sovereign Pontiff, conscious of the power wherewith God hath endowed him, rightly faces his task with the certainty of victory." The untimely death of Sixtus prevented the fruition of a practical scheme which might have saved Europe from centuries of bloodshed.

The English Protestant Bible

HENRY WOODS, S.J.

In 1611 was published the first edition of the translation of the Bible known as the King James, or the authorized version. Before the Reformation, Wycklif had translated the Scriptures in the interest of his heresies; but the father of the English Protestant Bible was William Tyndale, who, between 1524 and 1536, produced his version of the New Testament and of parts of the Old. Miles Coverdale, Bishop of Exeter under Edward VI, and famous for his share in Parker's consecration, was more intimately connected with it. In 1535 he translated the whole Bible, following the Zwinglians of Zurich. Two years later John Rogers, a fanatic equal to Coverdale, published, under the pseudonym of "Matthew," a Bible compiled from Tyndale's and Coverdale's work, with a marginal commentary taken from the Calvinist Olivetan. Through the influence of Cranmer and of Cromwell, Vicar-General of Henry VIII, the second editions of both books received the royal license.

Neither pleased the clergy; Matthew's Bible and its outrageous commentary, was especially displeasing. Convocation in 1534 and 1536 had asked the King to order an official version. Its prayer was now granted. But

Cranmer and Cromwell managed to have Coverdale put at the head of the work, which, finished in 1539, is known as the Great Bible. Coverdale had tried hard to introduce his "godly annotations," but higher powers kept them out. The second edition, called Cranmer's Bible, contains the official appointment "to the use of the churches." From a purely literary point of view, the work was a notable one, as its version of the Psalms, still used in the Book of Common Prayer, bears witness.

There being an official Bible, Tyndale's work was forbidden in 1543, and Coverdale's version in 1546. These prohibitions, however, were by no means efficacious. Extreme Protestants clung to them. In 1547 Protestantism came into power with Edward VI, and for the six years of his reign Coverdale and Tyndale with Rogers' comments were for the English people the "Word of God."

On Mary's accession Coverdale fled with other Reformers. They had been restrained in the translating of the Great Bible; but at Geneva they were free. They occupied themselves in making a new translation and in revising Rogers' notes. The New Testament with characteristic annotations appeared in 1557; and when Elizabeth came to the throne, in 1558, such progress had been made in the Old Testament that the whole Bible was published in 1560. This was the famous Genevan version, called commonly the "Breeches Bible"; and its comments, in which the Church and the Holy See are reviled in language too foul to quote, gained for it an enthusiastic reception. Though unauthorized, it was used freely in public worship; and such was its popularity that by 1640, the eve of the Civil War, it had gone through 140 editions.

But its violence made the Geneva Bible dangerous to constituted authority; and Archbishop Parker was set to work to improve the Great Bible. This he divided amongst several committees, directing them to correct it where faulty, to give such notes as the elucidation of the text required, to avoid all bitter controversial comments, and to amend its unbecoming expressions, of which at its appearance Gardiner had indicated more than a few. The result, something of a hodge-podge, was called the Bishop's Bible. It appeared in 1568, taking the place of

the Great Bible as the official version, but the Genevan remained the Bible of the people.

KING JAMES' COMMISSION.

James I succeeded Elizabeth in 1603, and at the Hampton Court Conferences of the following year the Puritans asked for a new translation. They hoped to mix Genevan strong meat with the milk diet of the authorized book. James granted this petition, for he saw the faults of the Bishops' Bible, but he had no notion of permitting the realization of their hope. Years of tyranny endured at the hands of Calvinist ministers had given him his maxim, "No bishop, no king"; and he would not tolerate a Bible tainted with the spirit of that which he denounced as containing notes sometimes "very partial, untrue, seditious and savoring too much of dangerous and traitorous conceits." After mature deliberation on persons and methods, he appointed a Commission to revise the Bishops' Bible. The rules laid down for that work were to govern the revisors, and, among others, these were added: The old ecclesiastical words were to be used instead of those devised by the Reformers, v.g., "church" was to be the term, not "congregation"; when a word had several meanings, that was to be taken which was most conformable to the ancient Fathers; while, to insure correctness, and a unity of style so lacking in the Bishops' Bible, the work of each company was to be revised by the others, and three or four of the gravest divines of each university were to oversee the work. Of course, the rules of terminology were carried out no further than the royal statecraft required. The commission labored for three years and a half. Their work, presented to the Privy Council and ratified by the King, became the authorized version for the realm, and remained practically unchanged until the revision of the last century, which, however, has not yet been made obligatory.

THE GENEVA BIBLE'S INFLUENCE.

The Bible's influence in the making of Protestant England is a commonplace, but it is not to be attributed exclusively to the successive authorized versions. In the shaping of the nation's constitution and policy the Ge-

neva Bible had by far the greater part. It filled English hearts with that insane hatred of the Pope and the Spaniards which played so tremendous a role in "the spacious times of great Elizabeth." It was the manual of her seamen, teaching them to view their piracies as the Lord's work. The Bible that, according to the legend, Sir Humphrey Gilbert perused calmly during his last tempest, would not have been an authorized version; and whatever Episcopalians may dream to the contrary, Drake read on the Californian Coast, not the Bishops', but the Geneva Bible, just as the psalms he sang with his ship's company were Calvinistic canticles, not those appointed for the day in the Book of Common Prayer. It was the Genevan, not the authorized version, that inspired Cromwell and his soldiery. They used its method in identifying themselves with God's people on the one hand, and the Royalists with His enemies, to be smitten hip and thigh, on the other.

From its ferocious comments proclaiming, without shadow of doubt, the woman of the Apocalypse, seated on the scarlet beast, holding the golden cup of abominations and drunken with the blood of saints, to be the Roman Pontiff, they learned to call their king "The Man of Blood," and to think that in slaying him they were serving God. The Restoration did not take it out of the people's hands. The writer used to see in his father's house an edition of 1616, which had come down in the family, and which, from the entries in it, was evidently the Bible in use until well into the eighteenth century. James I had a true political prescience, though he failed to avert the future he foresaw. Puritanism, Presbyterianism, Independency were the offspring of the Geneva Bible, and they, not the Established Church with its authorized version, produced the Commonwealth, the Revolution and the Hanoverian Succession.

On the other hand, one could hardly overestimate the debt English literature and culture owe to the Bible of King James. Its constructions, its cadences, its very words have become a part of educated minds, and to-day they flow spontaneously from the mouths of men who, no longer the Bible-readers their fathers were, know not whence such jewels of language are theirs. As the Genevan went out of use, this version had its

share in developing a decent piety alien to the stormy spirit of the other. Devout men and women, cut off from the Church by no fault of theirs, took instinctively to the reading of the Bible, not to justify violence, nor to seek, as it were, omens of success, but to nourish their own souls. The teaching of their sect had, to no small extent, corrupted the idea of faith, and consequently those of hope and charity; and so the formal acts of these virtues, lying at the foundation of the supernatural life, were unknown to them. And so it was asked: What is the use of Bible-reading? The answer is clear. Every devout reading was an implicit act of faith in God and His revelation, an implicit act of hope for the fruition of His promises, an implicit act of charity towards Him preferred to every earthly good, and an implicit oblation for the accomplishing of His holy will. It was the earnest desire to work out salvation in God's way, not in man's, which God did not fail to crown with blessings of grace and glory.

Patriotic Nuns

WHAT I saved, I lost; what I gave, I have," reflected a thoughtful nun who had been profitably meditating on the grain of wheat dying, but subsequently bringing forth much fruit. She looked back without regret on the sacrifices she had made in embracing the religious life, for which the logic of Divine faith she now clearly saw that her power in prayer, her attractive love for the Sisters of the community, and her success in making better and holier the children committed to her care, all flowed from the joyful and whole-hearted renunciations she had made when she became a nun. "What a waste!" even some of her Catholic friends thought as they saw her take the veil. "With her charming personality and remarkable gifts she would have been an extraordinary power for good in her own circle, if she had not entered the convent. And alas! what an admirable wife and mother she would have made! But now she is burying herself in that community and will devote her life no doubt to

teaching catechism to a lot of ungrateful, unruly children."

Arguments for or against the religious life, similar to those suggested by the foregoing reflections of the nun and her critics, have often presented themselves perhaps to many a Catholic maiden who is eager to learn what God would have her do. The nobility and beauty of the consecrated life appeals to her strongly but the doubt comes up: "Is it also the most useful and patriotic one a woman can embrace today? It really does seem a waste." A waste? By no means. The religious life is, for those Divinely called to it, not only the noblest and most beautiful there is, but assuming generously and discharging faithfully its obligations is a practical expression of a lofty patriotism and unselfish service. The better the Catholic, the better the patriot, for love of God and love of country go hand in hand. The Saints, after all, were only men and women who succeeded perfectly in being good Catholics, and all religious strive to resemble as closely as possible God's Saints. The woman who in virtue of the three vows consecrates her life to relieving the spiritual and bodily needs of her neighbor does the State and does her country a service of high patriotism and great usefulness. The hundreds and hundreds of boys and girls who through the Sister's influence and training grow up to be uncompromising Catholics and stanch Americans will be so many living arguments for their teacher's love of country, while the successive flocks of orphans or foundlings that find new mothers in the loving nuns who bring them up will one day become, thanks to the Sisters, loyal citizens of the Republic. The religious, too, who devotes herself to nursing the insane, the sick or those wounded in battle, and thus relieves the State of their care, is likewise performing a patriotic work of the highest value. Every American maiden, therefore, whom God calls to the cloister this fall, far from "wasting" her life by entering the convent, is no less noble a patriot than her soldier-brother who held the line on the Marne.

Ascetical and Devotional Books

Compiled by JOHN C. REVILLE, S. J.

Buckler, The Rev. H. Reginald, O. P.:

Spiritual Considerations.....Benziger, \$0.50

Spiritual Instruction on Religious

LifeBenziger, \$1.50

Spiritual Retreat.....Benziger, \$1.35

Intended primarily for religious, these books, with their sound and practical lessons, should also appeal to those who are anxious to serve God with fervor and enthusiasm.

Capes, H. M.:

The Vision of Master Reginald.....Herder, \$0.75

The instructive and interesting history of Blessed Reginald of Orléans, of the Friars Preachers. "It will be refreshing and sobering to the flighty twentieth-century mind to contemplate, for a little, pages full of such simplicity, earnestness and noble self-sacrifice as are offered by the first fervor of these early sons of St. Dominic."—*Catholic Fortnightly Review*.

Castaniza, Dom J., O. S. B.:

The Spiritual Conflict and Conquest..Benziger, \$1.90

Caussade, The Rev. J. P., S. J.:

AbandonmentBenziger, \$0.50

Progress in Prayer.....Herder, \$0.60

Workings of the Divine Will.....Benziger, \$0.40

Of the first book, the *Catholic World* says: "We know of no other book like it or so well able to open the door of the cage and bid the imprisoned spirit be free." The others will be a great help to all those who are in earnest about their spiritual progress.

Cecilia, Madame:

At the Feet of Jesus.....Benziger, \$1.35

Cor CordiumBenziger, \$0.75

Looking on JesusBenziger, \$2.10

Mater MeaBenziger, \$0.75

More Home Truths for Mary's

ChildrenBenziger, \$1.35

More Short Readings for Mary's

ChildrenBenziger, \$0.50

Mutatis mutandis what the *London Tablet* says of "More Home Truths for Mary's Children," can be said of all Madame Cecilia's books—"A treasury of judicious counsel and comfort for all girls and women who wish to lead Christian lives in the world." Of the last book, the *Messenger of the Sacred Heart* says: "For the girl of to-day, struggling in the maelstrom of business, in the fac-

tory, the store, the office, these spiritual readings . . . will prove a safe guide to virtue, peace and happiness."

Chaignon, The Rev. C., S. J.:

Meditations for the Use of the Clergy (2 vols)

Benziger, \$4.50

The Sacrifice of the Mass Worthily Celebrated

Benziger, \$1.75

Both these books have been admirably translated from the French by the late Bishop of Burlington, the Rt. Rev. L. de Goesbriand, D. D. Of the first the *Homiletic Review* says: "We say candidly and honestly that we do not know of any books of meditation which combine such sweetness and Christian charity with the sterner truths of religion. The field is very wide, yet there is not a dull or an idle page in the two volumes." Of the second the *Catholic World* writes: "We do not know of any book that so fully enters into the sublimity of thoughts that the supreme Sacrifice of the Mass inspires."

Challoner, Bishop:

Meditations for Every Day in the Year

Benziger, \$1.35

Think Well on It.....Benziger, \$0.20

Books for a sturdy generation; solid, simple, practical, earnest.

Clare, The Rev. James, S. J.:

The Science of the Spiritual Life....Benziger, \$3.00

A simple, straightforward exposition of the Spiritual Exercises of St. Ignatius, business-like in tone and convincing.

Coleridge, The Rev. H. J., S. J.:

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Benziger, \$2.25

The Baptism of the King.....Benziger, \$2.25

The Mother of the King.....Benziger, \$2.25

The Return of the King.....Benziger, \$1.20

Latter DaysBenziger, \$2.25

The Public Life of Our Lord (14 Vols.)

Benziger, \$2.00

The Prisoners of the King.....Benziger, \$1.20

This series forms what might be termed an ascetical encyclopedia on the Life and Mysteries of Our Lord. The style is rather diffuse and labored, but the work is a mine of solid spirituality and dogmatic teaching. The author meditated long and lovingly on the sacred subjects which he handles so masterfully. This gives the books their lasting power and charm.

Coppens, The Rev. C., S. J.:

Spiritual Instruction for Religious....Herder, \$1.25

The fruit of years of experience with every phase of the religious life, all marked by sweet reasonableness, simplicity and unction; practical and helpful.

Costello, B. F. C.:

The Gospel Story for Catholic Homes

Benziger, \$1.00

Coubé, The Rev. S.:

The Great Supper of God.....Benziger, \$1.50

An eloquent plea for increased devotion to the Holy Table.

Coupe, The Rev. C. M., S. J.:

Lectures on the Holy Eucharist..Washburne, \$1.50

A series of eloquent sermons in proof of the central mystery of the Real Presence and of the Holy Sacrifice of the Mass. Warm in tone, full of fire and unction.

Cox, The Rev. C., O. M. I.:

Daily Reflections for Christians (2 Vols).

Herder, \$2.00

The *Ave Maria* qualifies these short practical lessons as a work of distinct merit.

Crasset, The Rev. J., S. J.:

The Secret of Sanctity.....Benziger, \$0.50

A practical book on the all-important duty, the love of God.

Dalgairns, The Rev. J. B.:

The Holy Communion (2 Vols.)...Benziger, \$3.00

Father Allan Ross has re-edited this masterpiece. Here the gifted oratorian brings his vast and varied knowledge to bear upon almost every aspect and feature of the great mystery. The book will long continue to hold its rank as a classic on the subject. We must here recall the masterly work of Father T. E. Bridgett, C. SS. R., "A History of the Holy Eucharist in Great Britain" (Herder, \$5.00), which is not, strictly speaking, a book of devotion, but rather a popular Eucharistic Encyclopedia, as scholarly as it is edifying. Father Thurston, S. J., has added to it notes of great value.

Degen, The Rev. J.:

The Divine Master's Portrait.....Herder, \$0.50

Dvine, The Rev. A. C. P.:

The Commandments Explained....Benziger, \$2.00

The Creed Explained.....Benziger, \$1.50

Manual of Ascetical Theology.....Benziger, \$3.15

Manual of Mystical Theology.....Benziger, \$3.15

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The English Catholic reading public is Father Devine's debtor. This splendid series of sound and substantial works on the very things most necessary for the Catholic to know, are models of clear and attractive exposition.

Doncoeur, The Rev. Paul, S. J.:

Blessed Are Ye!.....Herder, \$0.60

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Chaff and Wheat.....Kenedy, \$0.75

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Old truths put in a modern inclusive way; instructive and interesting lessons, strikingly illustrated; a fine blend of dogma, devotion, asceticism and literature.

Doyle, The Very Rev. F. C., O. S. B.:

The Principles of the Religious Life,

Benziger, \$3.75

Invaluable for all those who wish to get a true concept of the dignity, beauty and obligations of the religious state.

Drexelius, The Rev. Jeremias, S. J.:

The Heliotropium.....The Devin-Adair Co., \$1.65

This book gets down to the very root of spirituality, absolute submission to the will of God. Dr. Austin O'Malley says of it: "... I find it a most extraordinary book, one to thank God for. I do not know any book of the spiritual life more valuable. The one truth in it is, of course, a central fact in life, and the old Bavarian (Jesuit author) hammers at it after the skilled manner of the classic rhetorician, with an amplification worthy of Cicero, until he gets it into one's soul."

Druzicki, The Rev. C., S. J.:

The Tribunal of Conscience.....Benziger, \$1.45

Dwight, The Rev. Walter, S. J.:

Our Daily Bread.....Messenger, \$0.50

The King's Table.....Messenger, \$0.50

Heartfelt appeals for a larger and deeper appreciation of frequent Communion; two little volumes combining literary charm, and purity of style with sound doctrine and persuasive unction.

Eaton, Robert:

Auxilium Infirmorum.....Herder, \$0.60

Night Thoughts for the Sick and

DesolateHerder, \$0.60

Both admirably suited for the sick. Of the second volume *America* says: "This little book has been prepared for those upon whom dark days come and especially for such as in the evening of life await the call of the Master of the

Vineyard. Its thoughts are well adapted to their purpose, and those that use them will find them full of consolation."

Eisenring, J. C.:

The Gospels for Lent and the Passion

of Christ Herder, \$0.80

The London *Tablet*, in speaking of this book, says: "The Gospel of each day is quoted in full, a practical lesson is drawn from it, an illustration of this lesson is found in the Passion of Our Lord, and a prayer concludes. Each day's reading would occupy from five to ten minutes, and is expressed in language for all to understand."

Eudes, Blessed John:

The Most Pure Heart of Mary.....Benziger, \$0.45

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Full of the faith and deep piety of a great servant of Our Lady and her Child; selections and abridgment of larger works.

Faber, The Rev. W. H.:

All for Jesus.....Benziger, \$0.95

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Catholics have every reason to be proud of these masterpieces. They breathe the most tender piety and seem to be everywhere inspired by the most ardent love of God. They may be a little prolix and over-colored for our modern taste, but they are sound, in doctrine, absolutely unworldly, a great hymn in honor of Our Lord and His Blessed Mother. "The Blessed Sacrament" is one of the noblest spiritual books in the language. "Creator and Creature" would make very timely reading today.

Fénelon, Archbishop:

Spiritual Counsels (2 series).....Benziger, \$0.35

Spiritual Crumbs.....Benziger, \$0.35

Lady Amabel Kerr has gathered these admirable lessons from the letters of the great Archbishop of Cambrai.

Fisher, Blessed John:

A Spiritual Consolation and Other

Treatises Herder, \$0.35

Sealed with all the earnestness of a martyr of the Faith.

Francis de Sales, St.:

Introduction to a Devout Life.....Benziger, \$0.50

Letters to Persons in the World....Benziger, \$1.80

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The Love of God.....Benziger, \$1.80

The Secret of Sanctity.....Benziger, \$1.80

These books make virtue attractive; they are full of the sweetness and gentleness of the lovable Bishop of Geneva; in conjunction with them should be read the "Spirit of St. Francis de Sales," by his friend Bishop Le Camus (Benziger).

Freddi, The Very Rev. R., S. J.:

Jesus Christ, the Word Incarnate.....Herder, \$0.90

The book is based upon arguments drawn from St. Thomas Aquinas. A prominent review said of it when it first appeared: ". . . . It is fair to presume that there will not be another book issued this year of like worth and importance."

Freeman, Flora Lucy:

God's Golden Gifts.....Kenedy, \$1.10

The realities of life are portrayed in this little volume. The gifts are Friendship, Love of Reading, the Sacramental Presence, Vocation, the Bread of Heaven.

Gallerani, The Rev. A., S. J.

Jesus All Good.....Kenedy, \$1.00

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"Most delightful books containing encouragement for the faint-hearted and relief for the scrupulous."

Gallifet, de, The Rev. J., S. J.:

The Adorable Heart of Jesus.....Benziger, \$1.10

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Gallwey, The Rev. P., S. J.:

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Filled with beautiful thoughts and aspirations; admirably calculated to teach an easy and simple way to meditate on the Passion of Our Lord.

Garesché, The Rev. E., S. J.:

Your Neighbor and You.....Queen's Work, \$0.50

Garesché, The Rev. P., S. J.:

The Little Imperfections.....Herder, \$0.60

Of this booklet translated from the French the Hartford *Catholic Transcript* says ". . . . If the reader be not entirely indifferent to the blessed accomplishment of mending his ways, he will find here a valiant friend.

Gibergues, de, Mgr.:

- FaithKenedy, \$1.00
 Holy Communion.....Kenedy, \$1.00
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"Faith" comprises six discourses on the psychology of faith. In "Simplicity" the learned Bishop of Valence with easy skill and great clearness analyzes and demonstrates the importance of simplicity, its place in the progress of the soul and its wonderful effects. "Holy Communion" is a beautiful commentary on the late decrees of the lamented Pius X on Frequent Communion.

Gihl, The Rev. Dr. Nicholas:

- The Holy Sacrifice of the Mass.....Herder, \$3.00

A masterpiece on the Mass, which it explains from the dogmatic, liturgical and ascetical point of view; a monument of science and love to the Great Sacrifice. Vast learning is here mustered into the service of deep faith and ardent love. No priest can afford to be without the book.

Gillet, The Rev. M. S., O. P.:

- The Education of Character.....Kenedy, \$1.25

A splendidly practical book; its lessons are needed today.

Girardey, The Rev. F., C. SS. R.:

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Qualities of a Good Superior.....Herder, \$1.25

The Mother of My Lord.....Herder, \$0.75

PrayerHerder, \$1.00

What the *Messenger of the Sacred Heart* said of the "Qualities of a Good Superior" may be said of all Father Girardey's works; they are substantial and interesting contributions to our ascetical library.

Giraud, The Rev. S. M.:

- The Spirit of Sacrifice.....Benziger, \$2.00

An admirable presentation of the austere but consoling duties of the religious life: an attractive picture of its beauties and its joys.

Groenings, The Rev. J., S. J.:

- The History of the Passion of Our

LordHerder, \$1.25

According to the *Cleveland Catholic Universe*, "a real and valuable addition to the literature of the Passion."

Grou, The Rev. N., S. J.:

The Interior of Jesus and Mary.....Benziger, \$2.00

How to Pray.....Benziger, \$1.10

Manual of Interior Souls.....Benziger, \$1.50

Admirably suited for retreat readings and meditations on the mysteries of the Hidden Life of Our Lord and for all those who wish to lead a life of recollection and prayer.

Grou, The Rev. P. M. and J. N., S. J.:

Jesus Crucified, or the Science of

the Cross.....Kenedy, \$1.10

The aim of this book is to bring home to us in the form of meditations, that Our Lord is the Way, the Truth and the Life, and to make us realize that our happiness and our merit consist in knowing only Christ Our Lord and Him crucified.

Guéranger, Dom Prosper, O. S. B.:

The Liturgical Year (15 Vols.)....Benziger, \$25.00

A series of studies on the great ecclesiastical seasons of the year, such as Advent, Christmastide, Lent, Passiontide and Paschal time, etc. The cycle of feasts of the Church is studied and analyzed in the prayers and ceremonies of the Liturgy; a book where science and piety go hand in hand. The volumes may be bought separately.

Washington's Son on Irish Freedom

PATRICK E. WALSH.

I RECENTLY had the good fortune to come across a copy of the *United States Catholic Miscellany*, a weekly periodical published at Charleston, S. C., in 1826, and now a very rare work. In the issue of August 12, there is a report of a meeting of American citizens held at the City Hall, Washington, D. C., on July 20, 1826, for the purpose of transmitting "a consolatory address" to the people of Ireland. This meeting was presided over by no less a personage than Washington's adopted son, George Washington Parke Custis, and the speech he delivered on that occasion, as also the address he signed for transmission to the people of Ireland, are of transcendent interest, and deserve to be widely known at the present time.

The speech in particular is remarkable, not only as being a fine specimen of American oratory, but also as revealing how well the Irish were loved and esteemed by Washington and his son, and how the latter yearned to see Ireland "relieved from the Lion's grasp," as he puts it. Therein, too, he pays a grateful tribute to the splendid part Ireland played in the War of Independence: "Health and success to the Emerald Isle!" he says, "my country's friend, in my country's utmost need." This speech forms a striking contrast to the utterances of those good people of our day who are constantly telling us that "Ireland must remain a part of the British Empire," and that it is not America's place to demand freedom for Ireland. Some such people existed in Custis's own day, and he tells us that their base ingratitude toward Ireland made him blush for his country.

At the time this meeting took place, Daniel O'Connell was just beginning to make his influence felt both at

home and abroad. The great struggle for Catholic Emancipation was then in full operation, and the Irish abroad thought they saw in O'Connell a man who would bring to the land of their fathers not alone religious liberty, but complete political independence as well. It was to hearten the Irish people in this fight for freedom that George Washington Parke Custis and his friends came together in the capital of the United States to formulate an address for transmission to Ireland. As every sentence of the speech delivered by Custis on that memorable occasion has a wealth of meaning in connection with the Irish question of today, I give it hereunder in full. It may be necessary to explain that the references to Greece were suggested by the Turco-Greek war then going on. The italization of the original is retained:

"I COME HERE AS AN AMERICAN."

"In the address, which it is your pleasure that I should make from the chair, should I fail in producing that impression which I could hope to produce, and you might perhaps expect, let a failure be attributed to a state of broken health and spirits rather than to any want of zeal for the cause of civil and religious liberty, or want of sympathy for the cause of Ireland.

"It is supposed that he, who has now the honor of addressing you, is connected by remote ancestral lineage with the family of Dillon. It may be so, or it may not be so, it is no matter; still, if there be a single drop in the current of my existence, which flows from an Irish source, it will ever be warm in my heart, while that heart itself is warm.

"I came here as an American, I feel as an American, I shall speak as an American; it is not Irishmen alone that have congregated to this interesting bidding, not Catholics alone, for there are many here, who worship at other than the Apostolic shrine. 'Tis a millennium of feeling where various tribes of men have assembled in love of one another, to express their hatred of oppression, and their sympathy for the oppressed.

"Thanks to the good feeling which is abroad—and far may it spread!—we have a most numerous and respectable

assembly; but why are we content with this most spacious hall, why have we not to seek a wider arena? Because, forsooth, there are those who doubt the propriety of interference in the concerns of other people, potentates or powers. I ask these skeptics, '*Quid timetis*,' do you fear the old Lion's growl? From our Eagle's eyry, I 'laugh to scorn' his rage. But perhaps there are Protestants who have scruples of conscience, and decline to *interfere*, even in opinion, with Papal matters. If these are Americans let me say: When you felt the full force of the Lion's merciless fangs, who first gave you the aid, not of words but deeds? There was a time, when Americans were not sticklers in doctrinal matters; it was, when, to our wasted war-worn ranks, we were glad to receive the religionists of any creed, and found, to our comfort and to our independence, too, that a Catholic arm could drive a bayonet on the foe, and a Catholic heart beat high for the liberties of our country.

"When our friendless standard was first unfurled for resistance, who were the *strangers* that *first* mustered 'round its staff, and when it reeled in the fight, who more bravely sustained it than Erin's generous sons? Who led the assault of Quebec, and shed that early luster on our arms, in the dawn of the revolution? He, who will live in everlasting memory, and who rests in Heaven—Montgomery. Who led the right wing of Liberty's forlorn hope, at the passage of the Delaware? An Irishman. Who felt the privations of the camp, the fate of battle, or the horrors of the prison ship more keenly than Irishmen. 'Look on this picture,' Americans, which, though feebly, is faithfully drawn, then talk of *interference*, and I blush for my country.

"Or will you, 'seek farther their merits to disclose.' I cap the climax of their worth, when I say, Washington loved them, for they were the companions of his toils, his perils, his glories, in the deliverance of his country.

"Nor was the feeling for *our* cause confined to this hemisphere. In Erin, and in the darkest days of our destiny, whenever it was told, that we bore ourselves bravely in the field, though pressed by misfortune, and that Liberty's pennon still flew, though shattered by the

gale, a thousand, aye a hundred thousand times, did the poor Irishman take off his hat, and cry from his heart, 'God save great Washington, and the cause of America.' And this, Americans, in the very Lion's jaws.

"And with such revelations as these, can you, will you, dare you, Americans, talk of interference, and withhold your voice from a general acclaim, which should thunder in *this* land till its echoes reach the Emerald Isle, in a prayer for her deliverance. If there is an American who does not feel for the wrongs of that country which so nobly contributed to the establishment of our rights, I pronounce him recreant to the feelings of virtue, honor and gratitude. And my country's self, if she decline to give only her poor opinions of the miseries of those who gave their toil and blood that she might be great, free and happy, when misfortunes next assail her, may she not find the friend she once found in Ireland.

"This token will convey our greetings to Erin's distant sons, and when it arrives there, they will exclaim, 'There is yet a people who remember poor Ireland, and who, rejoicing in their own rights, can feel for the wrongs of others.' Let our scroll be inscribed, *From the Land of Liberty to the Land of Montgomery.*

IRELAND MUST NOT LOSE HOPE.

"But let not Ireland despair. There is a tide in the affairs' of nations, like that of men, 'which, taken at the flood, leads on to glory.' The spring source arises in our happy empire, but see, its mighty current already flows to the peaks of the Andes, and like the blessed Nile, fertilizes and renders plenteous, all the regions within its reach. 'Tis the sacred, though restless, stream of Liberty. It flows to the land of Leonidas, bearing on its bosom the corpses of her inhuman oppressors.

"Behold the genius of Greece, as she towers above the shattered walls of immortal Missologhi, in the one hand she grasps the standard of the Cross, the symbol of salvation to man, with the other she wields the avenging sword of her deliverance, bloodstained to the hilt, and cries to her oppressors;

Now welcome fate,
And, if I perish, I will perish great;
Yet in a mighty deed, I will expire,
Let future ages hear it and admire.

"Illustrious Greece, worthy of thine ancient renown, go on in thy proud career, till not a turbaned tyrant remains to pollute thy classic soil. Then, why should Ireland despair? The tree of Liberty grows nowhere in a day. Though the soil be genial, its roots must long be moistened with the blood of heroes, and of patriots, ere its rise to grandeur, and shade and shelter the land.

"Has Ireland no qualities to fit her for a better fate? Go to the Senate, and the Bar; go where you will, you'll know her genius by the luster that it sheds around it—or will you rather to the fields of Fame. When did Albion entwine a victor's laurel, that Erin did not contribute full many a leaf, from the Plains of Abraham to the Plains of Waterloo, from Wolfe to Wellington? And now that England will erect a trophy for the greatest of her triumphs, let it not be of unmeaning iron, let her search well that memorable field, and she will find enough of Irishmen's bones to raise a cenotaph as high as Pompey's pillar.

"Permit me to conclude, with the *Invocation to Ireland*, as uttered by the child of Mount Vernon on the day of Independence, and under the venerable Pretorium of the Revolution:

"'Health and success to the Emerald Isle! My country's friend in my country's utmost need. May she soon be relieved from the Lion's grasp, for the Lion is of a kind that fondles ere it kills, whose blandishments lure but to destroy, while the Eagle suffers the smallest bird to wing his wonted way, and to warble his hymns of praise, in the pure melody of nature, the song of the soul. And when Ireland shall strike her Harp to the wild notes of Erin and Liberty the ocean breeze will bear to her shores the prayers of Americans, to cheer her in her glorious struggle, and hail her regenerate in the rights of mankind.

"'Ireland, thou friend of my country, in my country's most friendless days, much injured, much enduring land,

accept this poor tribute from one who esteems thy worth, and mourns thy desolation. May the God of Heaven, in His justice and mercy, grant thee more prosperous fortunes, and in His own good time, cause the sun of Freedom to shed its benign radiance on the Emerald Isle!

“‘Erin and Liberty, Erin go bragh’.”

THE FORCE OF CUSTIS'S WORDS TODAY.

These are noble and kindly words, well worthy of the man who uttered them. They show in an unmistakable manner where the child of Mount Vernon stood on the question of Irish independence. He believed that Ireland had qualities “to fit her for a better fate” than that of remaining a British province. This remarkable speech is a message of hope and consolation across well-nigh a century of indifference in high places to the wrongs of Ireland, and her just claims on America for succor and protection. George Washington Parke Custis would die of shame if he had seen his country bring freedom to the Poles and the Czecho-Slovaks, without Ireland *ultimately* receiving at least equal consideration.

The skeptic may say: “O, Ireland’s position has improved immeasurably since the child of Mount Vernon uttered these words.” That is not so. The population of Ireland in 1826 was 6,800,000. Today it is 4,375,000 odd. The so-called Act of Union of 1800 guaranteed to Ireland certain rights, especially as regards her contribution to the Imperial Treasury. Yet, according to the report of the Financial Relations Commission appointed by the British Government in 1896 to inquire into the financial relations between Ireland and Great Britain, we find that Ireland’s *excess* contribution to the Imperial Treasury amount to \$1,250,000,000, “the ransom of a nation.” Yet no restitution has been made. On the contrary Ireland’s *excess* contribution to the Imperial Treasury has gone up steadily every year since this Report was issued.

What measures have been enacted for the betterment of conditions in Ireland were wrung from an unwilling Government by strong action on the part of the Irish people. Gladstone, the eminent British statesman of the last century, speaking in the House of Commons, on one

occasion declared: "Had it not been for the Fenian movement I never would have brought in the Irish Church Disestablishment act." Irish money has financed the Land Purchase acts, and all the other Irish "acts" passed in recent years. The people of Ireland are now paying the Imperial Treasury an enormous sum yearly as interest on their own money lent them to buy back the lands from which their fathers had been driven two or three hundred years ago.

Even were Ireland the best-governed country in the world under foreign rule, there is an eternal principle of justice that cannot be gainsaid. All nations were created equal, and each has a God-given right to be free and independent.

Ireland's Economic Condition

J. L. FAWSITT,

Secretary, Cork Industrial Development Association.

*An Address Delivered on the Occasion of the Visit of
the American Bishops to Cork, October 11, 1918.*

MY Lords: You have come amongst us, I understand, to acquire for yourselves first-hand information concerning Ireland. For that courtesy we thank you—it is not every day we, in this country, are permitted to place before the outside world in an uncensored manner the fact of our condition as we know them to exist. I have been asked to place before you, for your better information, a statement as to economic conditions in Ireland, and, whilst deeply sensible of my many and obvious shortcomings, I gladly avail myself of the opportunity so presented.

The "Irish question," which you have come to explore, is one of many and varying characteristics. It has, however, one aspect that is studiously neglected by many of those amiable and courtly gentlemen who frequently spend ten days in Ireland, and who so frequently explode the Irish question, at least to their own satisfaction. But, I venture, respectfully, to submit that no

study of Irish conditions is complete or of any special significance that omits consideration of the economic conditions of Irish life. I do not intend to burden your minds with a survey, however profitable, of the past commercial relations between Ireland and England; nor do I intend to weary you with historical citations, however interesting, of the studied repression of industrial effort in our country in past centuries. I intend to confine my remarks solely to setting before you in bald outline the economic condition of Ireland on the outbreak of the present world-war. Among the many important factors entering into the conduct of the war are (1) man-power; (2) food supplies; (3) munitions, and (4) transport. It will, I feel, be instructive for you to know the position which Ireland occupied in respect to these essentials in August, 1914.

MAN-POWER.

Taking, first, the question of man-power: In the year 1911 the census of the populations of these countries was last taken. According to the census there were that year resident in Ireland some 4,300,000 people. Just seventy years previously, to wit, in 1841, the census for that year disclosed that Ireland's population then stood at 8,200,000. The Irish people are generally reputed to be a moral and a prolific people, but, omitting the natural increase in the population every year, the Irish nation inhabiting the home country was halved in population in the short space of seventy years, leaving the aged and infirm in an undue and uneconomic proportion to the remainder of the resident population.

Emigration, it is well known, carried off to distant and far-sundered lands the youth of our race. Your own great country, which you so proudly style "God's own land," absorbed the bulk of our emigrants, and we, the remnants of the Irish race abiding within Ireland, thank your noble nation for its ready and on the whole hospitable reception of our refugees. In the year before the outbreak of war over 30,000 of our young men and young women emigrated from our shores. In the eleven years, 1903-1913, that preceded the war close upon 400,000 natives of Ireland emigrated to foreign countries, that is

to say, emigration in those eleven years blotted out of existence, so far as the resident Irish nation was immediately concerned, more people than reside today in Cork County, the largest county in the whole of Ireland. Emigration was, so to speak, a running sore in Irish life down to 1914; the war has placed a plaster called D. O. R. A. on that sore, and emigration—apart from those going to munition work in England and those joining the army, navy and air services—today has ceased to be. So much for our man-power.

THE FOOD SUPPLY.

To deal with the food supply question next: Ireland is commonly called an "agricultural country." That opinion is an erroneous one, as I hope, presently, to show. You have sojourned somewhat in our land, and no doubt you have become impressed with its food-producing potentialities. In this you would be correct. Taking Ireland as a whole and our climatic conditions as they prevail, few countries elsewhere possess the agricultural potentiality enjoyed by Ireland. But, strange to relate, Ireland did not grow its own food in 1914, and does so, only to a limited extent, in the present year. In 1914 there were but 2,262,409 acres of Irish soil under corn and green crops; in 1851 there were 4,472,007 acres so cultivated, representing a falling off in food production in those sixty-four years of fifty per cent. And, be it remembered, that of the total area of Ireland, there are, roughly, 17,000,000 acres suitable for cultivation—scarcely an eighth part of this large and potentially rich area was employed in food production in 1914. The departmental reports on our external trade in pre-war years told us that Ireland imported annually farm produce, food and drink stuffs to an estimate value of £27,000,000, and added that "It is important to note that a very large proportion of the imports into Ireland consisted of agricultural produce—beef and mutton, bacon and pork products, eggs, poultry, grain, flour, foodstuffs, joint and vegetables." And despite the gravity of the food situation in these countries, Ireland still continues to need and to import most of these commodities from England.

It is true, of course, that we grow hay and raise store-cattle chiefly for export to Great Britain, but this traffic is a national weakness, and, as conducted, is economically wasteful.

MUNITIONS.

Coming now to deal with munitions: The first essential for the production of munitions of all kinds is fuel, cheap fuel. Indeed, the Allies, judging from what the Coal Controller is telling us, appear to be in sore need of increased coal supplies at the moment, and the output in Great Britain has, we have been informed, seriously declined. Now Ireland possesses in workable quantities both anthracite and bituminous coal. Yet, in 1914, there were but twenty-one coal mines open in Ireland, employing only 793 hands, and giving an output of some 93,000 tons. In 1915, there were nineteen mines open in this country, employing but 739 hands, who produced that year only 84,000 tons of coal. The number of Irish mines worked in 1916—the last year for which figures are available—fell to seventeen, giving employment to 767 persons, and with an output of some 89,000 tons. Again, we in Ireland possess an additional source of fuel supply in our peat bogs that cumber about a million acres of our country, a potential source of ready and cheap fuel, oil, gas, ammonia, nitrates, paper, moss litter, etc. Yet, as you may have observed, this undeveloped source of wealth for our people remains where Providence placed it practically untapped, save only by those poor cottiers who eke out a miserable existence on the fringe of its weary wastes. In this country, so laden with coal and peat, we look to Great Britain for our fuel supplies, importing before the war, roughly, 5,000,000 tons of coal annually. English ships, which it is said are urgently needed on essential war work elsewhere, continue to be utilized to the present day bringing coal to Ireland. As with our fuel resources, so too with our deposits of iron ore, copper, lead, lignite, etc. So far as mineral development is concerned, Ireland continues to remain in virgin condition. Our dependence on outside sources for our supplies of fuel and other essential raw materials being what I have described to you, it will be understandable

when I tell you that our industrial and manufacturing state in 1914 exceeded in backwardness only our neglected agricultural condition. Let us examine this statement in closer detail.

THE LINEN INDUSTRY.

The linen industry plays a large part in the conduct of the war, particularly so in regard to aviation. The north of Ireland possesses an international repute for the excellence of its linen productions. Though the soil and climate of Ireland are most suitable for flax cultivation, yet in 1914 there were only 49,253 acres under flax in this country, leaving our Irish linen mills wholly dependent upon Belgian and Russian flax supplies. The outbreak of war imperiled the position of this great northern industry and it is common knowledge that the bulk of our linen mills have been working short time these three years past through lack of ample supplies of raw flax. We are growing more flax in Ireland this year than in 1914, but considerable leeway must be made up to bring our flax cultivation to the status it enjoyed in 1851, when 140,536 acres were so cultivated in Ireland. It is scarcely necessary to add that Ireland, with its flax-growing capacity and potentiality, imports, at a cost of several millions of pounds sterling annually, raw flax, linen yarns and linen goods generally. Woollen goods are also an essential for the successful conduct of the war to clothe soldiers, sailors, munition workers and civilians. Yet, though we possessed over 3,000,000 head of sheep in 1914; still, instead of converting their wool into fabrics in this country, we exported that year, as we had been doing regularly in the preceding ones, over 16,000,000 pounds of raw wool. The result, as in the case of our linen requirements, being that our imports of woollen goods were enormous, and we still depend on British supplies of wool yarn and woollen goods generally to enable our people to clothe themselves.

TIMBER.

Again, timber is playing an important part in the war, and its uses are manifold. Though a comparatively treeless country, where no system of afforestation prevails,

we exported to Great Britain in 1913, 5,574,150 cubic feet of native timber in the rough; in 1914, 6,504,550 cubic feet; in 1915, 5,856,500 cubic feet, and in 1916, 19,956,300 cubic feet. And still this destruction and export of our forest trees proceeds in increasing measure yearly. The need for munition boxes was great in England, so, too, we were told, was the need for conserving cargo space on shipping. Under the circumstances, one would have supposed it would be more economical to manufacture the boxes in this country than to export the raw timber to England. But, I repeat, the reverse is the case, and it is on record that English box-makers petitioned the munition chiefs in England to discourage box imports into that country and to encourage imports of raw timber.

Leather is another commodity of universal use these latter days. Yet, in addition to the hides which we ship out of Ireland on the backs of the 900,000 head of live cattle we export annually, we continue to have native-flayed hides exported annually in extremely large quantities. Close on 250,000 cwts. of hides have been shipped annually since 1913. This implies that we yearly look to Great Britain to send us supplies of leather goods, boots and shoes, etc. Of this description of goods we imported every year since 1913 almost 240,000 cwts. But I need not go further into this litany of appalling uneconomic conditions prevailing in our midst. You have not the time to listen to me, even if I had the time to go into the matter, which I regret to say I have not.

TRANSIT FACILITIES.

Now, coming to the last and not the least essential element in modern warfare, quick and cheap and efficient transit facilities, here again Ireland is a land of "missed and misused opportunities," to employ an Asquithian phrase. Ireland is the most westerly country in Europe; it is the nearest in point of proximity to the great land you come from. It possesses harbors and waterways unrivaled in west European countries. Yet our magnificent roadsteads are neglected and empty of shipping; our inland waterways are overgrown and unused; our railways, though now under Government control, are, comparatively speaking, in a neglected condition. The ship-

ping problem is, we are told, acute through the submarine menace and war conditions. Still our unrivaled position in the Atlantic is not utilized to shorten sea journeys and to quicken ocean passages. Indeed, for all that Ireland benefits by its unique geographical position, it might as well have been situated in the middle of the Sahara, or away down under in the Antipodes. We are, commercially speaking, further removed from America and Europe than is Australasia, inasmuch as we have no direct shipping communications with either America or with neighboring continental countries. We are shut out from actual contact with the outside world, and suffer accordingly. The ignorance of Ireland and Irish conditions that abounds universally today is a direct effect of this isolation. Yet in distant ages Ireland was known and respected throughout the civilized world, and Irish commerce brought us an intercourse with distant peoples, the tradition of which is all but dead today.

In concluding, I have to tender you an apology for the length of this discourse, it far exceeded what I had intended. But if it serves to throw some additional light on your minds regarding this problem which you have come to investigate, then your time and mine will not have been wholly wasted nor wholly unprofitable.

The Duty of Divine Worship

ARCHBISHOP IRELAND.

THE worship of God is man's first and supreme duty. This duty neglected, man is fatally deficient in the ethics of justice and moral goodness; whatever else he is, whatever else he does, he fails in the essential, and by naught else can he make amends. This duty neglected, the prime foundation is lost of all other duties; in the whole sphere of human conduct it is chaos and ruin.

He is not the enemy of his age who, while acknowledging in gladsome thought and word its glories and achievements, tells its misfortunes and mistakes, to the end that of those misfortunes and mistakes correction be made

and the perils hidden within them be put beyond reach. The question is often asked: Is the world of men growing better or worse as its years are prolonged? Better, certainly, we must say, as we view its conquests of earth and air, its marvelous gains in material wealth and power. But the problem assumes a very different aspect in ethical life. And since it is indubitably true that the value of human life lies chiefly in those higher elements, that they only are the enduring fount of human greatness and felicity, the answer to the question—Is the world of men growing better or worse?—must be in ultimate analysis that which we give to this other question: What today, in the practice and in tendency, is the spiritual and moral condition of ourselves, and of the multitudes of fellow-men who with us compose its life and determine its onward course? I quote from an article in the *Atlantic Monthly*: "Should Smith Go to Church?"

Smith and I attended the same Sunday school when we were boys, and remained for church afterwards as a matter of course. Smith now spends his Sunday mornings golfing, or pottering about his garden, or in his club or office, and after the mid-day meal he takes a nap and loads his family into a motor-car for a flight countryward. Smith is the best of fellows—an average twentieth-century American—diligent in business, a kind husband and father, and in politics anxious to vote for what he thinks to be the best interests of the country. In the community where we were reared it was not respectable not to go to church. I remember distinctly that in my boyhood people who were not affiliated with some church were looked upon as pariahs and outcasts, yet in the same community no reproach attaches today to the non-church-going citizen. A majority of the people I know best, in cities large and small, do not go to church. Most of them are in no wise antagonistic to religion; they are merely indifferent.

We all know Smith; we know too many like him; the number of those like him is yearly on the increase among our neighbors and acquaintances. The cry of alarm has been raised through the land, with good reason: Men no longer go to church. It was not so a generation or two ago. Says the *New York Evening Post* in a comment on the article in the *Atlantic Monthly*: "There are literally multitudes of persons who can remember whole communities where it was not respectable

to miss Divine service. The changes in this regard, if quiet, have been tremendous."

CHURCH-GOING UNFASHIONABLE.

Today to stay away from church is rather the fashion, the up-to-date style. We need not travel far to meet the men who would blush before their comrades if reminded that they had been in church, there on bended knee, with downcast head, adoring the eternal and Almighty God. So far women and children conform to the mental and social practices of men. Where today it may be said men do not go to church, tomorrow it will be said none there are, or few, of men, women or children, who will go to church. As things are moving, the question is surely the issue of the day: Whither the drift of men and women? Whither the drift of society and of country? I take the evil as it is. God is not denied; He is forgotten, left aside, exiled, so far as men may exile Him, from the world of human thought and action.

No, God is not denied. Cold, repulsive atheism is not the vice of the people of America. Questioned, they are loyal to the deep and persistent music of the human soul, the persistent vibration within it of echoings of the voice of a Being higher than itself, whom it instinctively recognizes as author and master, from whom alone it confesses, come relief to its needs, quietude to its aspirations. Questioned, they are loyal to the ceaseless proclamation of reason and judgment, that to all transient things there is a cause, absolute and everlasting, in whom reside in degree supereminent all truth, all beauty, all goodness, scintillating in the works of His power and love—loyal to the ceaseless proclamation that "the invisible things of Him, from the creation of the world, are clearly seen, being understood by the things that are made," that the life of things visible, the sublime order of movement and action within them, bespeak a creator all-powerful, a mover and ordainer all-wise, all-perfect—an ever-living and ever-acting personality, God, infinite and eternal.

God is not denied. Atheism is not the evil of America. The evil is the forgetfulness of God as if we would confine Him to the far-away regions of eternity, as if we would forbid Him all contact with, all immission into the

affairs of revolving time, where man lives and moves, where man, the creature, fain would arrogate to himself the authority and independence of the Creator. The evil is the cauterization within us of the sense of our dependency on God, of the sense of our need of God.

Men do not go to church; they have lost the idea, the sentiment of Divine worship. Yet Divine worship is man's first and supreme duty. Justice and gratitude demand that we make acts of worship before the eternal and almighty God.

To God, the First Cause, we owe what we are, what we have. "The heavens show forth the glory of God, and the firmament declareth the work of His hands." "All things were made by Him, and without Him was made nothing that was made." Amid what was made is man—the masterpiece, fashioned a little less than the Angels, crowned with glory and honor, God's own image and likeness, set over other works of Divine power as monarch and chief beneficiary. Yet, knowing all this, every chord of his being throbbing with life and motion received from the author of all life and motion, all things else at his service, from the blade of grass in the field, the rose bush in the garden, to the mighty armies of suns and stars arrayed in majesty through the measureless firmament, narrating, in the laws by which they are governed, the comeliness of which they are adorned, that they are the outpourings of Divine love and wisdom; knowing all this, man refuses to speak to God a word of adoration in acknowledgment of his dependency, of God's sovereignty; refuses to send towards God a chant of praise, a signal of love and gratitude. That man could be silent before the majesty of the Most High is the mystery of blindness of eye, and of the hardness of heart. Yet this is the blindness, this the hardness of heart of man, whose ears are deaf to the appeal, "Come, let us praise the Lord with joy; let us joyfully sing to God, our Savior. For in His hands are all the ends of the earth, and the heights of the mountains are His. Come, let us adore and fall down, and weep before the Lord who made us."

Were sun, moon and stars suddenly made conscious

beings, at once they should dip their glory to Him from whom their glory has sprung. And man conscious by special gift of Divine predilection is silent, his heart never moving in gratitude, his lips never trembling in the salute: "Our Father who art in Heaven, hallowed by Thy name."

Rather, a hundred times rather, I do not tear to say, the soul of the untutored Indian, hearing in the flutterings of forest leaves the whisperings of the Great Spirit, or of the turbaned child of Allah, kneeling at noon hour in the dusty highway, than that of the proud son of choicest culture, who, whatever his services to his fellow-men, dares be silent before his God.

DUTY OF GRATITUDE TO GOD.

Man is not unmindful of justice and gratitude to his fellow-men. This is his first-born instinct. The babe in the cradle smiles to mother or father, and lifts itself to reach their embrace. This, the imperious rule of all social relations. Friend gives salute to friend; the receiver of favors thanks the giver; the citizen bares the head to the symbol of the nation that guards his life and property. Alone among fathers and mothers, friends and benefactors; alone among saviors and guardians, God is forgotten, unheard, unhonored. The mystery of blindness of eye and of hardness of heart.

Above all creatures is the Creator; above all other duties is the duty of Divine worship. "Master," said a doctor of the law, "which is the great commandment of the law?" and Jesus answered: "Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with whole mind. This is the greatest and first commandment." Other commandments there are; but the greatest and the first commandment is that which bids us worship God. Outside duties fall into a secondary place. Indeed, the greatest and the first duty thrown to the winds, the foundation crumbles beneath other duties. Why, we may logically ask, when the chief duty is deemed undeserving of attention?

It is of no avail to repeat: "Smith is the best of fellows, diligent in business, a kind husband and father, and in politics anxious to vote for what he believes to be the

best interests of the country." Smith may be all that a hundred times over; he fails in the essential duty, the worship of Almighty God.

Of no avail is it to recount the many private and public virtues a scrutinizing eye is able to discern in Smith, the many acts of benevolence one must put to his credit, the high and disinterested patriotism of which he has been the willing actor. Virtues may be there, never more noble deeds be there, never more high-minded, more conspicuous: when the list of human duties is read out before the tribunal of eternal justice, the chief duty for which man is responsible, Smith has neglected, the chief deed in man's legitimate activity Smith has left undone.

The service of humanity is substituted for Divine worship: the man who has earned well of fellow-men is accounted the hero, the saint. The service of humanity properly ordered, properly intentioned, merits approval and praise. Approval and praise we gladly accord. But in its best form, the service of humanity always is a secondary duty. To worship God is the greatest, the first commandment: "And the second is like this: Thou shalt love thy neighbor as thyself." The service of humanity, to the exclusion of Divine worship, is the tacit profession that humanity is the all in all. It is the enthronement of humanity upon the pedestal of the Deity, the rejection of the Sinaitic mandate: "I am the Lord thy God; Thou shalt not have strange gods before Me."

To induce Smith, "the average twentieth-century American," to go to church, the writer in the *Atlantic Monthly* proposes his remedies of predilection, the principal, that churches transform themselves into institutes of social betterment, whither crowds are attracted by popular eloquence, dramatic entertainments, concerts, picture-shows, whence influences go forth into the outer world in works of benevolence and human uplift. The writer notes with special emphasis the results obtained through the Salvation Army, through social settlements, such as flourish in certain of our larger cities, and expresses the hope that here is seen the forerunner of the Christian Church of the future.

As to the service of humanity, I assuredly have no objection. It is intimately linked with the worship of God, it is a consequence of this worship. He who bows to God, loves and serves his neighbor in obedience to God's own commandment. But always and ever the love of the neighbor is the second commandment; never at its highest flight does it or can it make amends for the absence of obedience to the first; never, in its most fruitful blossomings, does it or can it leave guiltless the man who puts God away from mind and heart.

Nor do I rebuke the subsidiary methods used to draw men towards Divine worship, provided those methods be in all ways legitimate and in harmony with the great purpose held in view, the worship of the Almighty. But it is all in vain to bring men to the church if, when they are there, God is not adored, the soul is not absorbed in the immensity of His grandeur and love, if the whole being of a man is not bent before God in adoration and thanksgiving. It is written: "The Lord thy God shalt thou adore, and His only shalt thou serve." This is the law of eternal righteousness: naught takes its place: naught liberates from the penalties that avenge the violation of it.

MAN'S DEPENDENCY ON GOD.

The worship of Almighty God is the supreme reason why men should go to church. Men do not go to church because they are not conscious of their duty to God: the way to bring them to church, to hold them to the practices of going to church, is to put into their souls the sense of their dependency upon God, the sense of their obligation to adore, love and serve Him as Creator and Sovereign Master.

Men do not go to church. Whither then are we drifting? The answer is unavoidable: To a world without God, a world of human life, gloomy and chaotic, as were the world of matter, were the sun in the firmament to be hidden and never again shed over it rays of light and warmth.

It is not easy to understand the perils towards which the forgetfulness of God is precipitating the modern world, because, meanwhile, we are still breathing the in-

fluences, living off the habits, created around us by the recognition of the Sovereign Master, to which humanity has been so long wedded, by which it has been so deeply fashioned into forms of which the decline is necessarily slow. The tree in the forest bears itself upright and green long after poisonous germs have begun to gnaw the roots and deteriorate the sap. With time, however, decay reaches the trunk and branches, and the tree falls, the sport of the passing wind.

Men do not go to church; they leave God out of thought and action, with the consequence that within them conscience withers and dies. Conscience is the sense of righteousness set in our souls by the moral Master of the universe. It is the holiest, the noblest thing in man. Without it man is little better than the brute that knows no other purpose than selfish pleasure. It is conscience that severs the individual man from slavery to passion; it is conscience that saves the social organism from moral ruin and degradation.

Of the absolute need of conscience in self and fellow-men, none there are who doubt. Of the fatal ills to follow from the loss of conscience, all make willing confession. Whence then the upbuilding of conscience? I answer: religion, the subjection of man to God. "Fear God and keep His commandments."

God set aside, matter remains. The judgments of God forgotten, there remain the rewards and the punishments derived from matter. With matter alone before men, the aim of human existence is to grasp as much of it as opportunity allows, to wrest from it as much enjoyment as is possible to produce. Success in the chase is virtue: failure, vice and sin. Make matter the all in all, ineluctably the trend of the individual and of society is towards that state of barbarism, where might is right, where pleasure is the coveted goal, where the loss of pleasure is the misery of despair.

Philosophers of a godless world are at hand with their cobweb theories of private and social righteousness only to reveal, through the impotency of those theories, the abyss of woe they open beneath our feet when they tell us that we may in safety close the portals of the skies

and look solely to earth for salvation. They extol the beauty of righteousness: it is pointing to the rose of the garden at the approach of the hurricane to speak of the beauty of virtue, while the mad instincts of passion are gathering fires. They exhort us to take into consideration the welfare of human society, the welfare of humanity yet unborn. But what cares the individual, quivering under temptation, for society, for humanity present or future? To some philosophers of unbelief, humanity, today or tomorrow, has slight worth. To Mr. Spencer it is a "bubble," a "dull lead-hued thing," and to Sir James Stephen it is a stupid, ignorant, half-beast of a creature.

It is certainly all this to the man, or to the crowd in wild search for possession and enjoyment, incapable of attaining either except in breaking through the barriers of ordinarily accepted morality. The appeal is to the commands and the prohibitions of legislatures. Then, the effort is to win in skilful defiance of the law, to seize the legislator's power and compel the law to cease its prohibitions and alter its mandates. The imparting and wide diffusion of knowledge is invoked. Here is one of the most baseless fallacies of modern times. It is assumed that mere knowledge of nature's laws induces virtue and estranges vice; no expenditure of money and labor is spared in the building of schoolhouses where this knowledge is imparted, in the belief that there the youth of the land will be trained into good and honorable citizenship. But knowledge is not conduct. It simply tells the roads that may be traveled over. That the road leading to virtue may be followed despite trial and temptation, strong moral principles must be present to strengthen the soul in its deepest fibers, and compel it to hold itself erect beneath the fierce tornado of passion. This mere knowledge is never able to do. Rather, in the absence of moral principles, knowledge is a peril, as it lends power to him who otherwise is disposed to evil and makes easier and safer for him the pathway to illicit possession and enjoyment.

Bring together in support of morality, private and public, all the theories, all the combinations, that the

human mind may invent, the human hand may apply, the words of Scripture remain: "Unless the Lord build the house, they labor in vain that build it; unless the Lord keep the city, he watcheth in vain that keepeth it."

"SMITH'S" BAD EXAMPLE SPREADS.

Meanwhile Smith does not go to church. Meanwhile the fashion spreads, the multitudes do as Smith does. Meanwhile the youth of the land pass through schools and colleges from which God is exiled. The children of today, the men and citizens of tomorrow, are taught the secrets of matter, the manipulations of matter, the values of material possessions, the methods of acquiring them, for no mention is made of the rights of the Creator, of the duties of the creature, the whole teaching in its secular exclusiveness begetting the idea that God no longer counts in human affairs, no longer exacts from men worship and obedience. And meanwhile philosophers of unbelief are making proclamation, daily louder and louder, that matter is the all-sufficient entity, that a personal God is unnecessary, that the human mind and will are so many movements of chemical atomism, that all men, all nature are mere pieces of blind mechanism, that, consequently, real responsibility is the dream of wild fancy. Well may we ask: Whither are we drifting? Well may we query: Is the modern world growing in its years better or worse?

We are marching forward on the highway of religious indifference, of unalloyed secularism. The happenings we are compelled to witness are by no means reassuring. Today the United States ranks next to Japan in the annual number of divorces. Suicides are so frequent as to call no longer for special censure. The whole moral tone of the population is being lowered to a pitch that would have affrighted our ancestry of two or three generations ago. The foundations of the Republic, built as they are of reverence for law, of respect for the rights of others, to life and property, are in alarming frequency, driven into jeopardy by popular turbulence, bordering on wildest anarchy.

America, as perhaps no other country, is in need of conscience: consequently of religion, the formative power

of conscience. America proposes to itself the most arduous of social problems, to maintain a government that will hold in check the passions of the people, while it intrusts to the people more or less immediately the right to control the government. What, then, of the government of the Republic if conscience recedes from the bosom of the people, if the day ever comes when religion in the general thought of the people, is merely a memory of blessed things that once were and now have ceased to be?

I do not despair of America, because I do not despair of the common-sense and the religious conviction of the American people. But the trend is fatal; a godless philosophy of life is marching onward; and it will continue onward unless the reaction be quick and resolute. Meanwhile the men who do not go to church are lending to the fatal trend their impetus of influence and example. Secularism carries with it its own penalty. My enemy, "out of thy own mouth I judge thee."

THE PRESENT LIFE THE IDOL.

To men who do not go to church, the present life is the idol. To this idol they so sacrifice time and labor that no freedom, they say, is allowed them to worship Almighty God. Indeed, some go farther and say that worship of the Almighty imposes upon "the life that now is" a harm they cannot pardon, inasmuch as it begets in the mind a spirit of other-worldiness, slackening interest in the present life, and impairing in no small degree the zeal and energy needed for the amelioration of the human race.

St. Paul writes: "Godliness is profitable to all things, having promise of the life that now is, and of that which is to come." In godliness it is that even the present life should put its trust if it would insure to itself upon earth health and prosperity. I accept the ideals of the present-day humanity: social charity, social justice, social peace—but I contend that secularism nullifies those ideals, while in and through the worship of Almighty God there awaits them fruitful realization.

Love one another; serve one another; serve especially the poor, the wretched, the slave in sin and vice. That

we do so, however, there must be a motive. But whence in the philosophy of secularism derive inspiration and motive? The emotion the sight of misery bestirs within us? But this is momentary, soon exhausted by fatigue in the server, by ingratitude in the served. The charm of a renewed human race? But this is a vision of possibilities, quickly losing in the presence of repeated failures its brightness of color. Personal interest involved in the welfare of others? But personal interest too often lies in the injury to or in carelessness of the welfare of others; and, at best, the advantages to come from service to others, especially when others are unable or unwilling to return service for service, are too slight or too remote to wrest from the human breast sacrifice and self-denial without which charity is but sounding brass or a tinkling cymbal.

Would we see what social charity is where secularism reigns? Back we go to Greece and Rome of pagan ages, where one-half of the population were the slaves, depending for very life on the whim of the relentless masters, where womanhood and childhood were without respect, where the orphan and the infirm were loathed, where physical strength and abundant pelf were the sole measure of honor and reverence. Secularism does not have its trial in social charity amid modern conditions. Christian conditions still are strong in our world; Christian teachings still invigorate our humanity. Time, however, gives room to the logic of philosophies; and in a broadened and unconfined field of influence secularism is sure to revive the spirit, if not the exact forms, of olden paganism.

Social charity, strong in command and sacrifice, so much needed in the life of humanity, so loudly called for by those needs, is born of religion; it flowers or withers, as flowers or withers religion. Social charity, heroic in devotion, heavenly in the sweetness of its fragrance, in the abundance of its gifts, capable of healing the wounds of humanity, of wrenching it from misery and sin, laying no stress on human gratitude, no hope on human reward, is the daughter of religion. It springs into life and vigor from the conviction that God commands and rewards the

giving of one's self to relieve poverty and suffering, from the deep insight of the soul beholding the Incarnate God in the thirsty and hungry to whom food and drink are tendered, in the naked who is clothed, in the ignorant who is instructed, in the victim of any and every ill who is solaced and healed.

CLAIMS OF SOCIAL JUSTICE.

Social justice is the consequence of social charity; it issues from the same principles. A primordial right of every man is the right to live; the Creator in putting him on earth gives him the right. He is to live, however, from the fruits. A sufficiency for a befitting livelihood is the normal condition to which each human being is entitled. This much secured, each one receives portions of the common inheritance, proportioned to talent, industry and the use of opportunities. Hence inequality in society; hence the peril of overreaching cupidity on the one hand, of discontent and jealousy on the other. Hence, too, the peril of contention and warfare. That men be brought to respect the rights of others, even when those rights presuppose a diminution of one's own inferior lot, is the problem of human society. This problem secularism does not solve. Let each man be the separate atom of matter; let each one have no other conscience but such as origin and ending in matter beget; let each one be concerned in the other only so much as one grain of rust is concerned in another grain of dust, as the one and the other are moved in the general mass, without slightest care for the other, the strife is one of might, not of right. Naught will still the fury of the turmoil but the voice of the Omnipotent Master, telling in tones of sovereign truth and authority that all are His children, that the social organism, no less than the individual members, is His creation, that its laws are His laws, and that of them He is the avenger in time and in eternity. The social war is upon us. The future, for we should not conceal the fact from our vision, looms up dark and menacing, because fought, in large measure at least, outside the field of religion, in forgetfulness of God, in forgetfulness of rights accorded by His justice, of duties imposed by His authority. Men who do not go to church,

setting aside religion, hasten the reign of secularism; they are the foes of social justice. Social peace? Social peace means peace in the individual soul; this springs from religion. Do our best in the service of humanity, invoke as we may by wish and act, charity and justice, clouds still lower over human life.

In spite of valiant labor many fail in their ambitions; there is poverty; there is agony of mind, suffering of body; over its most vivid enjoyments and the brightest prospects there arise the shadows of illness, of old age, of death. Multiply as we may the roses, thorns still defy us; levy as we may tribute from science in battle against pain and infirmity, the triumph is only partial; and the end of all life is the gloom of the grave. The call for help from the material world within us and around us brings back the answer of impotence and despair. What then? Let God be seen above us; let His smiles radiate our pathway. In the teachings of religion pain reveals itself as a trial to be borne in patience, to be made the price of rich reward. Poverty is the privation of the things which quickly pass, not that of the things which endure. Death, so fierce in its conquests, so relentless in its march, is the closing of the journey from mortality to immortality. With religion there is the peace of the soul which naught else but religion can purchase. With religion life is ever worth living; it is the pathway to the skies. And with peace in our souls there is peace in the world of men around us, the one not envying the other to wrest from him the glittering toy which alone is believed to give happiness—all praying together to the common Father: "Thy kingdom come, Thy will be done on earth as it is in Heaven." Men who do not go to church are emptying the souls of their fellow-men of God's peace; they are doing their best to make of this present world a world of discontent and unhappiness.

GODLINESS PROFITABLE TO ALL THINGS.

The truth remains that the nearer men, in their daily life, come to the teachings of religion, the better and the sweeter their life becomes; the farther they recede from those teachings, the blacker it is and the more despairing.

"Godliness is profitable to all things, having promise of the life that now is, and of that which is to come." For the sake of the life that now is, which they profess to serve so earnestly, men should worship God, men should go to church. But yet more should they do so for the sake of the life which is to come.

"It is appointed unto man once to die, and after this the judgment." As to the judgment to come, I need not do more than make the announcement of it. The teachings of reason and revelation are clear and positive. The soul of man is not as his body, an atom or an aggregation of atoms of matter. The overwhelming law of the soul is the law of righteousness, of obedience to God. God, the lawgiver of righteousness, is also its avenger. His laws none may violate with impunity. On earth the hand of justice is often held back: in another world it reaches out in the fullness of its power and majesty.

What must the man expect when in the presence of the Supreme Judge, he says to Him: "Lord Creator and Sovereign Master, Thee I did not serve while I was on earth? The first and the greatest commandment, worship of Thee, I did not observe. The day especially sacred to Thee and to Thy worship I spent in rest, in recreation, in meditating of earth and of the interests of earth. For Thee I had no time; of Thee I had no care. I await my judgment." "It is a fearful thing," writes St. Paul, "to fall into the hands of the living God," for God of His own justice is compelled to punish the injustice of men.

Therefore let there be churches; let the music of their bells summon to their sanctuaries the men and the women of the land; thence let inspiration go forth that will purify and sanctify private and public life. And to the churches let men and women hasten when thither called, there "to adore and fall down, and weep before the Lord who made us;" there to learn the commandments of God's righteousness and obtain from His love and mercy the strengthening grace needed that they hold themselves pure and unsullied amid trial and temptation.

Houses of commerce, forges of industry, railroads and steamboats increase physical comfort and material wealth. Schools, colleges, libraries spread knowledge of nature

and of its laws, of men and of their doings; they will not subdue passion and extirpate sin. Armies and navies enable the nation to win in war; they do not beget self-restraint, honesty, charity, the cementing principles of the family and of the social organism, the vital elements of regulated liberty and so-called order. The barriers against social decay, the props of family and of a nation, are sound morals; sound morals are had only through religion, by faith and trust in the everlasting God. And what is still more vital, still more necessary, because the outcome is one of unending ages, only through religion is there salvation for man's immortal soul.

"Godliness is profitable to all things, having the promise of the life that now is, and of that which is to come." This is why men should go to church.

The Realty of Religion

ALFRED RAHILLY.

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MY object in this short lecture is not to recite to you the classic proofs of God's existence, nor yet to show you in detail that modern science has failed to shatter the arguments on which religion is based. That would require a series of lectures extending over a whole session. I propose, this evening, to examine briefly the reasons why religion often seems so unreal to us, so impersonal and abstract.

Doubtless, in some cases, religious unsettlement is due to specific attacks and particular arguments or to definite doubts concerning some special article of belief. But I think on the whole you will agree with me that your difficulties and mine come from general impressions and a vague uneasiness, from suspicions rather than from syllogisms, from an atmosphere more than an argument. A thing may lose its reality without being argued out of existence. Have we not all gone through the process of seeing things real and living to us in our childhood fade away with the disillusioning dawn of manhood? The doll or toy-dog once cherished so passionately, the fairies and *sidhe* erstwhile so dear and near, the pastimes and beliefs of youth, have they not melted away like morning clouds? They were not vanquished by argument, they were not ponderously refuted—no one writes books to disprove fairies or to expose Santa Claus—they disappeared slowly and reluctantly. Some cling more tenaciously than others—we would not like to confess how long we continued to hug a secret doll; and grown-up Irish peasants, gathered round the turf fire of a winter's evening, still grow angry at Fionn's treachery to Diarmuid on Ben Bulbin and still go with Oisín to the Land of the Ever-young. But nothing romantic or le-

gendary could survive the harsh glare and machine-ruled atmosphere of an intermediate school or the bread-and-butter practicality of a university. We feel that in the transition there has been a loss, we hope there has been a gain; with something of a sigh we realize that we are men and women.

Religion, let us not forget, is not something apart from our real selves or alien to the rest of our life. Religion grows or decays with our own development, it is subject to all the multifarious influences which mold our minds. That our religious life should stand stationary and impervious while youth is surging impetuously into adolescence is hardly to be expected. How often it happens that when toys are put away and the fairy-tales fail us, religion, too, loses some of its color and life and becomes drab and dull. It is even more common to find that when boys and girls pass into the university, whence every religious symbol or recognition is studiously banned, when they plunge into the study of secular literature and science, religion becomes to them terribly unreal and distressingly distant. It seems, we know not how, to have shrunk away like the myths and toys of infancy; to have become too short and small for us, like the pinafore or knickers we have laid aside for ever. It seems so very, very long ago since we were little acolytes or walked in a *Quarant' Ore* procession or aspired to be Children of Mary or gathered bluebells for a May altar. Step back but a few short years of your life and you seem in another world. We are older and wiser, no doubt, but in some ways are we not the poorer and sorrier without the freshness and fragrance of childhood? And if we are to become like little children before entering the Kingdom of Heaven, must we not, somehow, once again build up the vision of earlier days?

What, then—apart from direct attacks—what is it that tends to make religion unreal and impersonal in the life of a university student? It is, in a word, the idea that religion has, wholly or partly, been outgrown. Now, I know very well that you do not say this deliberately to yourselves in so many words, nor do other people say it point-blank to you. But it is there all the same; it is in the air you breathe; it is taken for granted; it does not strike you all of a sudden just because you grow quietly

into it. Like Bob Jakin in "The Mill on the Floss": " 'Lors, sir,' says I, 'a packman can do wi' a small 'low-ance o' church; it tastes strong,' says I, 'there's no call to lay it on thick.' " Does not everyone assume that an undergraduate, and still more a graduate, can do with a small allowance of religion? There is certainly no call to lay it on thick! The whole university course from start to finish is scraped clean of all theology or apologetic; there is no room for religious thought in the busy years of our greatest mental development. Religion is not so much argued away as crowded out; but the result is the same. And this applies not only to our university days but to after-life as well, the greatest enemy of religion is not argument but silence. When practically every detail or activity of a man's day is arranged without reference to Christianity, when all but the minutest fraction of a man's mental life would be just the same if religion were dead and buried, it is not surprising that his faith should be rather unreal and ineffective. We have no right to subject faith to a boycott, a process of starvation, which would suffice to destroy any ethical or spiritual conviction. You might as well amputate your finger and expect it to live, as segregate your faith from your life and expect it to continue living and ready to hand. "As the body is dead without a soul," says St. James, "so faith without works is dead." And if we busy, hustling moderns choose to work without faith, we must take the penalty of a faith without works, a dead faith.

HOW WE OUTGROW OUR RELIGION.

There is, then, a very real sense in which we do outgrow our religion; that is, *we grow*, mentally and physically, but our religion does not. We have ceased to be children. It no longer interests us to learn the exploits of Jack and Jill or to hear that the cat-has-a-rat, Caesar and quadratic equations are nightmares no more, we smile at Boyle's Law and Avogadro's Hypothesis. Obviously our minds have developed and we are entering into the literary and scientific inheritance of humanity. But is the knowledge and appreciation of our religion making equal progress? Must we not for the most part confess that it is not? How many of us have ever advanced beyond the penny catechism? How many of

us possess even a fourpenny copy of the New Testament or any spiritual book at all beyond a prayer book? Do not think that I wish to exaggerate mere book-knowledge of religion. No, I choose this illustration just to show the general disparity between our secular and our religious education. And I do so because I believe that many difficulties experienced by students are simply due to the fact that their secular culture has outpaced their religion. A medical student, let us say, learns comparative anatomy and anthropology; naturally the zoological status of man is seen in a new and sometimes disconcerting light. He may be one of those who manage to keep religion in a water-tight compartment—usually the surest way to make it unnatural and unreal; but this position is one of unstable equilibrium. At any moment he may be confronted with the painful sense of discrepancy between his science and his faith. In four cases out of five the difficulty is due to ignorance of the Faith; all he knows of the dogma or article in question is probably a cut-and-dried little formula which he memorized as a schoolboy. From that day until he began to dissect the *attrahens auris* muscle or to measure cranial index and capacity, he probably never gave a single thought to the subject. His difficulty is largely due to his own lopsidedness; his anthropology has outgrown his religion. A similar remark applies to archaeology, classics, history, even philosophy. To a student, whose religious education has been abandoned years ago, any one of these subjects may cause grave religious questionings. I may instance, from my own experience of students, such problems as the ethical and religious evolution of mankind, the historical criticism of the Bible, the medieval Inquisition, the history of the Papacy, the doctrine of eternal punishment.

It does not fall within my province, or within the scope of this brief lecture, to suggest solutions of any of these problems to which I refer. I content myself with the general statement that most of our difficulties arise from our want of knowledge and appreciation of our Faith. So long as we are content to pursue our secular studies without a parallel deepening of our faith and study of our religion, we shall add to the intrinsic problems (which exist alike for believer and unbeliever) diffi-

culties due simply to ignorance and carelessness. And let me be understood to speak not only of specific doubts, but also of that general sense of unreality, that canker of dry-rot, which attacks and paralyzes our religion when we give a predominantly secular or materialistic orientation to our lives. It is, I repeat, this withering atmospheric blight which works far more havoc with our faith than any special intellectual difficulties; and it is the more dangerous inasmuch as it is slow, imperceptible, painless. The process of outgrowing one's religion, of growing out of it, is just as gradual as the correlative process of growing into something else, secular learning, for instance, or sheer stagnation. The only real remedy for this spiritual atrophy is to prevent our lives from being one-sided, to study our religion as much as we study other subjects, above all to live it. For Christianity is not so much a theory to be read up or written about, as a life to be lived.

OUR EYES MUST BE OPENED.

The Gospel of St. Luke describes a little incident which with concrete vividness illustrates our present conclusion. On the first Easter Sunday two disciples were walking from Jerusalem to their home in Emmaus, a little village seven miles out on the Jaffa road. They were discussing the death of the great Prophet. "We were hoping," they said, "that he was the destined Deliverer of Israel." But now they no longer hoped, their faith had become unreal, it succumbed on Calvary. As they were speaking a Stranger overtook them, and with Oriental freedom, asked them what they were discussing so earnestly. "Surely," said Cleophas, "you must be the only one staying in Jerusalem who has not heard of what has just happened there." "What is it?" asked the Stranger. So they poured out the story of their disappointed hope, they explained their difficulty. "O foolish men," exclaimed the mysterious Stranger, "with minds so slow to believe all that the Prophets have spoken! Ought not the Christ to have thus suffered and so enter into His glory?" And then to these two Judean doubters, more educated and inquiring than the Galilean disciples, He gave a Scriptural exposition of the Messianic prophecies. He showed that their difficulties were, in fact, due to their ignorance. His exegesis was ended

as they came to the village and He appeared to be going no farther. "Stay with us," they pleaded, "for evening is nigh and the day is far spent." He accepted their invitation; but remember that had they not invited Him they would never have known His identity, for "their eyes were blinded so that they could not recognize Him." It is one thing to have one's difficulties solved and one's doubts dispelled, it is quite another to have one's eyes opened and one's faith restored. The Stranger went in with the disciples. And "when He had sat down with them and had taken the bread, blessed and broken it and was handing it to them—their eyes were opened and they recognized Him. But He vanished from them." And now, as they look back on their walk, they remember that "their hearts were burning within them as He talked to them on the road," it is all so clear now . . . Nigh two-thousand Easter suns have set since that meeting on the Jaffa road. It is as true today as it was then, that the claims of Christ can be proved from exegesis and history, but that our eyes are opened to see Jesus in prayer and union, in the breaking of the bread. We are not told what were the hermeneutical arguments wherewith Christ convinced His doubting followers, but we are told that their eyes were not thereby at once opened. And that is for us the important point: intellectual conviction is not synonymous with living faith, but for educated men such theological understanding is the natural concomitant of faith. As Christ dealt with those two educated disciples, so would He deal with us today, so would He have us act in our difficulties. Our religious education should be completed. But that is not enough without the heart-cry, "Stay with us," without personal prayer and communion. Only then shall we have the vision of faith.

Were we living in the first century of our era this lecture might end here. For though the Risen Master vanished from that little supper-room in Emmaus, to these early disciples He must have seemed ever nigh, all but visible and palpable behind the lattice-work of sense. But alas! how remote and inaccessible seems Christ from our world of stone and steel, our wars, our commerce, our studies. The very sciences, the creation of man's mind, appear to rise up and shut out the light of

heaven, like the smoke-pall hanging over a factory town. It is not so much the Bible as the book of nature itself whose exegesis troubles us and which we discuss on the road of life. No strange Wayfarer ever seems to join us and to read the riddle for us, or at least He is unperceived. God, in fact, seems a little out of place in science, does he not? There seems to be no room for religion, even if we want to make room for it. And that is just our special modern difficulty: we do not give our religion much of a chance no doubt, we do not love and study it as carefully as other subjects; but even if we did we do not see how religion can vitalize or interpenetrate our science. In a word science seems neutral or even hostile to faith, at least it has no need of the hypothesis of God. And that being so it is no wonder that religion often seems rather unreal and remote to a student of science.

There is a much-quoted story concerning Laplace which is supposed to illustrate the extent to which modern science has superseded or banished Theism. When Laplace presented to General Bonaparte the first edition of his great work, "*Exposition du système du monde*," Napoleon said to him: "Newton spoke of God in his book. I have already looked over yours and I have not found the name of God even once mentioned." "Citizen First Consul," replied Laplace, "I have had no need of this hypothesis." This story, which in spite of slightly different versions is quite authentic, has been quoted broadcast as evidence of Laplace's conviction that he had ousted God from celestial mechanics, and indeed to show that "God is an hypothesis of which positive science has no need." It is rather hard to believe this anecdote, especially as Laplace died a good Catholic, fortified by the rites of the Church; and indeed shortly before his death he asked Arago to have the anecdote either suppressed or explained. The explanation is very simple and very instructive. In his "Principia" and in his "Letters to Bentley," Newton was unable to explain the orbital motion of the planets by purely physical forces, as the mechanical result of antecedent conditions; so he assumed that the Creator had given each planet the necessary start by an appropriate push and spin. Again, Newton was unable to treat analytically the mutual disturbances of the planets and so explain the stability of

the solar system; hence he believed that from time to time God had to interfere and to re-arrange things. Laplace, with the help of a more advanced analysis and the suggestion of his nebular theory, dispensed with the need of this hypothesis—not, of course, the hypothesis of God's existence, as ignorant agnostics claim, but the hypothesis of God's special interferences and creative interventions. Such suppositions, says Laplace, "are, in the eyes of a philosopher, merely the expression of our ignorance of the real causes." With a weakness shared by lesser minds, the great Newton filled the gaps in his knowledge by fancying miraculous interpositions, just as the old geographers covered their deficiencies by sketching wondrous beasts across the map of Africa. Rather a precarious tenure for religion when God seems to be removed further and further from us as the boundaries of knowledge extend. Science apparently is to explain more and more to us, and the decreasing residue is to be provisionally handed over to religion. "Sir," said the householder to the intruder, "there are two sides to this house; I will keep the inside, you can have the outside."

SCIENCE PUSHING RELIGION OUT.

This widely prevalent idea—that science as it expands pushes religion out before it—is by no means confined to physics; it is far more frequently met in biology. The discovery of a genetic or evolutionary process, for instance, is supposed to supersede the Creator, to dispense with Him as far as this particular portion of nature is concerned, to oust the Almighty from at least this domain. Thus Darwin's wife wrote in reference to one of the chapters in the "Descent of Man": "I think it will be very interesting, but that I shall dislike it very much, as again putting God further off." Mrs. Darwin, who did not share her husband's agnosticism, disliked this seeming effect of science; and her dislike is shared by very many believers. In fact, we all have more or less this impression that a Copernicus, a Newton, a Laplace, a Darwin do somehow make God seem farther away and religion a little harder and less real. "We were hoping," we say to one another, like the travelers to Emmaus, "we were hoping that man was the center of the

universe, the focus round which the wheeling systems rose and set. We were hoping that God's immediate impress lay in every flower and animal as in each sun and planet." Those two disciples, you remember, saw in the tragedy of Golgotha nothing but the end of their hopes; we, with the larger vision of twenty centuries, see in it the triumph of the Cross, the turning-point of history. God's workings in creation as in redemption are too deep for the plummet of our hopes or fears. Ought not the Christ so to have suffered? Ought not the world thus to have travailed?

Though we cannot fully comprehend the intricate many-stranded purpose of nature, we can with a little thought see the absurdity of supposing science inimical to divinity. It is all a question of imagination; and the remedy is simply the higher analogue of getting reconciled to a world without fairies or Christmas without Santa Claus. In the race as in the individual the adjustment of the imagination takes time. For a long period men considered it impious to believe in the Antipodes, and the idea of a moving earth seemed incompatible with God's Providence. We are not habituated to these conceptions, but to a large extent our imagination still revolts against the nebular theory, evolution and suchlike. (I prescind here from the actual amount of scientific truth contained in these theories).

Because we discover law and orderly sequence in unexpected regions, in planetary origins, in our bodies, in the weather—we have a half-guilty, half-regretful feeling that God is being dethroned by Law. As if the laws of science were aught but summaries of our results, as if harmony and order made the world less wonderful, as if the enfolding of a plan explained its why and whence! I do not mean so much that every physical law must start somewhere, requires something to work upon; though this is perfectly true. As Herbert Spencer confessed, "The problem of existence is not solved, it is merely removed further back. The nebular hypothesis throws no light on the origin of diffused matter, and diffused matter as much requires accounting for as concrete matter. The genesis of an atom is not easier to conceive than the genesis of a planet." In other words, behind and beneath all your evolution you must postulate

something with the capacity of evolving. Call it a nebula if you will, or electrons, or protoplasm: is it not the same problem over again? That is true, but it is not my point. Have we got further back at all? Have we pushed God's creative activity back into the dim twilight of prehistory? For if we have, our science as such is godless, though it starts from God.

GOD THERE BEFORE US

It is a delusion of our imagination. When thinking of God we are misled by human analogies. For us the laws and qualities of things are fixed; we make the machine, we wind it up and it goes. But nothing goes without God; the myriad complexities of nature not only came from Him but, so to speak, keep for ever coming from Him. God is necessary for the world not so much to start it as to keep it going, to sustain it in being, to reach out with it in becoming. When you look at some drop of infusion under the microscope, you may sometimes feel that you are the first witness of a little drama, the only one who ever glimpsed this tiny world of strenuous life, these particular rotifers and diatoms. God was there before you. And when you look through a giant telescope and view world upon world arrayed in endless space, think not that your eyes alone are gazing on all this infinite profusion of tenantless being.

Whither can I go from Thy Spirit?
 Or whither flee from Thy face?
 If I ascend to heaven, Thou art there
 If I make my bed in Sheol, there too art Thou!
 Should I take the wings of the dawn
 And alight in the uttermost bounds of the sea,
 Even there would Thy hand be leading me. . . .
 For Thee the night shines as the day
 And darkness is light unto light. . . .
 My being was not hidden from Thee
 When in secret I was formed,
 Fashioned with skill in the depths of the earth.
 I was but an embryo but Thy eyes did see me. Ps. 138.

We may talk of our astronomy and our biology, we may ascend to heaven, dig the earth, dredge the seas, pry out germs and tissues; but, as the Hebrew Psalmist said so long ago, God is there. There is no escape. We need not look for proofs of Theism on the unexplored border-

land of science or in remote regions of metaphysical speculation; we need not even search for intimations of God as men seek for evidence about ghosts or witches. Right in the heart of everyday knowledge, in the midst of our experiments and our researches, intertwined with all that is best and noblest in our lives, we have the marks of God's presence.

"Earth's crammed with heaven,
And every common bush afire with God."

Why, then, does our science so often make our religion seem unreal? Because we do not carry our science far enough. We rest in our physical equations, our chemical tests, our physiological reactions; we do not see that in all our science we are but exploring the Mind of God. How real would our religion be had we this sense of presence! For not in nature alone does our Father "see in secret," but also in the closed cell, in the lonely heart, in the cryptic places of our soul. No flower blushes unseen by God, no sweetness is lost in the desert air, no tiniest atom dance but has God for audience. So in our lives, too, no mite too small for men's coarse count escapes the loving gaze of One who seeth in secret. Those fluttering little sparrows being sold at five a penny to the poor—are they not symbols of all those little acts and thoughts whereof not one is lost or missed, for not as in science, there are no interstices, no blank spaces. Our religion is not a thing of shreds and patches, torn by scientific pursuits, interrupted by mechanical drudgery.

This, then, is the conclusion of my lecture. Religion is unreal for us—firstly because we have not enough religion, secondly because we have not enough science. More religion, deeper faith, yes; but also more science. There is nothing so dangerous as a little science, for it feeds us on windy words and cheats us with delusive certainty. The shallow ignoramuses who cannot grasp Laplace's mechanics, the sciolists who popularize Darwin, these are the men who find no room for religion in their little minds. Darwin himself, though he allowed his faith to lapse, acknowledged that he "could not answer" the arguments for a Theistic view of evolution. "If we consider the whole universe," he wrote, "the mind refuses to look at it as the outcome of chance—that is,

without design or purpose." "The whole question," he adds sadly, "seems to me insoluble." Why? Note his reason carefully, for it reduces to absurdity the possibility of science without God. "I cannot," he says, "put much or any faith in the so-called intuitions of the human mind, which have been developed, as I cannot doubt, from such a mind as animals possess—and what would their convictions or intuitions be worth?" Not much, indeed; on this view the riddle of the universe becomes a monkey-puzzle. Darwin did not see that in cutting off religion he was also sawing away his own branch of science. For he could find in nature, pictured as a selective struggle, no guarantee of the validity of man's reason. What, indeed, are all our convictions or conclusions worth if we are but animals with a curious overgrowth of the spinal cord? if our capacity for truth and love of goodness are mere by-products of qualities enabling us to survive, to fight and feed? To science itself as well as to religion we can apply Darwin's pathetic query: "Can the mind of man which has, as I fully believe, been developed from a mind as low as that possessed by the lowest animals, be trusted when it draws such grand conclusions?" This "horrid doubt" is the nemesis of science without God.

DARWIN'S RELIGIOUS YEARNING.

But for all that, Darwin could never quite quench his religious yearning. "It is an intolerable thought," he says, "that he [man] and all other sentient beings are doomed to complete annihilation after such long-continued slow progress." And once, when the Duke of Argyll suggested that all nature spoke of design and mind, "well," said Darwin, "that often comes over me with overwhelming force; but at other times it seems to go away." This is significant in a man who confessed that he "never systematically thought much on religion in relation to science." Darwin's friend Romanes had deeper religious interests, but he, too, lost his religion for many years, though at the end he regained his faith in Christ. At the end of his "Candid Examination of Theism," written in his period of skepticism, he acknowledged with rare sincerity that the creed of Naturalism provided no motive for life:

It is with the utmost sorrow that I find myself compelled to accept the conclusions here worked out. I am far from being able to agree with those who affirm that the twilight doctrine of the new faith is a desirable substitute for the waning splendor of the old. I am not ashamed to confess that with this virtual denial of God the universe has lost to me its soul of loveliness. . . . When at times I think, as think at times I must, of the appalling contrast between the hallowed glory of that creed which once was mine and the lonely mystery of existence as I now find it—at such times it will ever be impossible to avoid the sharpest pang of which my nature is susceptible.

Later on, with faith dawning once more, he repeated his assertion. "I know from experience," he wrote, "the intellectual distractions of scientific research, philosophical speculation, and artistic pleasures; but am also well aware that even when all are taken together and well sweetened to taste, in respect of consequent reputation, means, social position, etc., the whole concoction is but as high confectionery to a starving man." "This whole negative side of the subject," he added, "proves a vacuum in the soul of man which nothing can fill save faith in God." Is it not consoling to find a far-famed modern biologist re-echoing St. Augustine's confession? "*Fecisti nos ad Te; et inquietum est cor nostrum donec requiescat in Te.*" Who knows but that even the feverish pugnacity of a Huxley or a Tyndall is merely the inquietude of suppressed Theism? Just as other men, foremost contemporary thinkers, too, in abandoning religion, feel the need of some makeshift substitute—Frederic Harrison's fetich of Humanity, for instance, or Sir Oliver Lodge's Spiritism. It is, indeed, practically impossible to maintain the equipoise of mere negation. The poet who best understood the temper of present-day science thus expressed the ineffectiveness of a barren and narrow rationalism to deprive religion of its reality:

If e'er when faith had fallen asleep,
I heard a voice "believe no more,"
And heard an ever-breaking shore
That tumbled in the godless deep,

A warmth within the heart would melt
The freezing reason's colder part,
And like a man in wrath the heart
Stood up and answered, "I have felt."

And what-I-am beheld again
What is and no man understands;
And out of darkness came the hands
That reach through nature, molding men.

"These lines," said the late Professor Sidgwick, "I can never read without tears. I feel in them the indestructible and inalienable minimum of faith which humanity cannot give up because it is necessary for life; and which I know that I, at least so far as the man in me is deeper than the methodical thinker, cannot give up." This minimum is not much, indeed; but it is enough to show that we moderns, no more than our forbears, are not likely to outgrow the need for religion.

On one of the great trunk roads of India a missionary met a woman measuring herself along the ground, moving slowly onward through dust and dirt and heat, making seven or eight hundred prostrations to cover a mile. She was going to a shrine in the Himalaya Mountains whence, now and then, a flame would leap forth. Why was she going? "*Uski darshan*," she said—two words and no more: Vision of Him! No doubt, modern science could tell a lot to that poor ignorant pilgrim; it could, for instance, explain to her that it was just natural gas which burst out from time to time, took fire in the air and vanished. But, I have no doubt too, that poor woman could teach a lot to what is sometimes called modern science. For no amount of chemistry or biology can explain or shatter God's shrine in the heart of man. Along the dusty road of life men toil and struggle, for they know that they are going to the Vision of God.

“No Room” and Christmas

PAUL J. SWEENEY, S. J.

BUT he said there was no room. No, he knew of no place where we could lodge. Certainly not there, for there was no room. He shut the door and went about his business; so he went back along the road to the pasture hills outside the city's gates; where he found welcome in a poor shepherd's hut. There He was born; and we wrapped Him up in swaddling clothes and laid Him in a manger; because there was no room for us in the inn.

There was no room! “No room” the burden of the Maiden-Mother's words as she told for the first time the story of that first Christmas night! That note must have struck the shepherds' hospitable hearts; it must have made the 'earned Magi wonder at Israel's folly. No room for Him! Him whom the Angels announced with “Glorias,” for whom the night hung out its brightest lamps, to whom the kings of the earth bowed their crown-topped bows. No room for Him! Oh, the pity of it, the truth of it! and yet in the masterful hand of Divine Providence the beauty, the joy, the blessing of it! For He knew things were best that way. There were many for whom the world had no room, many indeed. So He grew in age and wisdom and grace; then, going about doing good, found not whereon to lay His Head, for there was no room. But when He had delivered His message of love and had died on the Cross, His work consummated, there was then found room for Him; for by His life and teaching He had changed the face of the earth, and going hence saw the room that was to be His in a new civilization He called His own.

He had spoken to the world, had shown by example that there was room for Him and His. Within 300 years world-ruling Rome made room for Him and became His Holy Roman Empire. Then the lords of the earth made room for the slave who stepped from shackles to the arm of an eternal Brother; the world made room for a new womankind that mounted from the pagan level to the temple of purity and sanctity, there to sit at the feet of His Virgin Mother; and the flawless art, the subtle

learning, the broad culture of old Greece, and the science of the Orient made room for the monuments of skill and knowledge that bear His Name. The ancient superstition passed off like a cloud, and the temples of the long-revered gods crumbled away to make room for the Babe of Bethlehem, now born to us in the vastest and most beautiful piles man has ever built. So it went on, always with a struggle, always with success, even to the "bright Middle Ages" when men were the bravest, women the purest, the rich kindest, the poor happiest, and room for Christ and His most plentiful. It was the certain result of the program He had brought, "Peace to men of good will," to men who bore the mark of His Divine charity, having love one for another, who had Him in their midst and spoke and heard His countersign, "Come to Me"; for He had found room for all.

ALWAYS "NO ROOM."

But He was not of this world; and the world, being the same old world, still echoed the excuse of the inn-keeper, "There is no room." Down the hoary colonnade of the years it echoes till today, "No room." For it is a busy world, with lives full of work and hearts taken up with its cares, with crowded cities and market-places thronged, with humming workshops and homes too small even for the dwellers. There is no room. Nay, even in the hearts and homes of many that profess belief there is no room. No room for Christ, no room for His tidings of love, no room for His little ones. No room in the heart, in the home, in the town—no room. Always no room? Always? Herein is the paradox.

There is a time when even the busy world makes room; when the pagan, the Jew, the atheist is forced to step over the stumbling-block and pay unconscious tribute to their King. For when the time of Christ's Birthday is upon us, there comes that spirit irresistible that creeps into the heart of the scrooggiest Scrooge. True, the world does not make room for Christ professedly; but, like Abou Ben Adem, knowing not God, it receives His own—the poor, the suffering, the neglected. The spirit of Christian charity, so deeply grooved on the face of the earth, and now deepened and widened by the Mystery

of its first night among men, compels even the world's own to take in, clothe, feed, visit and console His least brethren, and doing it to these they do it to Him. They catch the spirit for the season, repeating after Him the words, "Come to Me," words by which He contradicted that same world's mad cry, "There is no room." What wonder then that the children rejoice, hardly knowing why, for the Bridegroom is in their midst.

The world makes room for the time. Do what it will, it cannot avoid the grip of the Victor, Christ. "No, I do not keep your Christmas," a Jew once remarked, "but I cannot help being somewhat merry. There is something wonderful about it all." Wonderful, indeed; rather Divine; for the spirit of Christ is there, made Catholic in very truth by the universal tongue that repeats after the King of the universe, "Come to Me." In the cities willing hands and well-placed dollars go to lighten the burdens of the poor and the suffering; friends interchange small tokens of regard that quicken the flame of fraternal love; the dullest stranger is greeted with a smile and a kind word. Out into the busy world of cares and labors circles the chord of kindred affections, drawing the scattered family once more about the old home's hearth. Grievances are forgotten, enmities are lulled, cold hearts are warmed again. The old become young, the young children, and the children, romping in fits of ecstatic mirth around the laden Christmas-tree, seem divinely reckless cherubs truant from the canvas of some old artist. It is but a faint shadow of the good old Christmasses when all were welcome to the manor-hall, to the merry dinner-board, the games and the pageant of Bethlehem's glorious night. Yet it is still here, that spirit of room for others. Men are in friendship, at peace. "*Cor cordi loquitur*"—yea, heart whispereth to heart, "Come to me; here there is room." We are happiest when we have made others happy, is a truism the world does not know, but it explains the gladness of all hearts on Christmas Day. Men think of others and are therefore glad. The conquering Babe compels them; and out of the universal charity grows the peace, the cheer, the merriness, the gladness, the happiness, the joy, the bright-

ness, the warmth and glow of the tide. For the world makes room on Christ's Birthday, even though unmindful of the great Celebrant.

CHRIST HAS "MADE ROOM."

But for those who are mindful of the true meaning of the merry feast there is a greater peace and happiness. As all men are prompted by nature's cold aspect to seek the warmth of the hearth at Christmas-time, so are the Chosen prompted by the cold aspect of the world's merry-making and philanthropic generosity to see the warmth of the Great Store-Heart of all peace and gladness. They are not content to have the spirit of Christ's charity force them to make room, or to carry them unheeding in the great flood of Christmas kindness. They look to His also, saying, "Come to me." And the Christmas Mystery brings them Infinitude sweeping down through the angel-throbbing heavens with an eagerness known only to that sweet and tender Everlasting Love; it reveals to them the familiar scene of Bethlehem, as a most convincing argument that He who lies there in the manger in all poverty and humility and seeming helplessness, Who comes to His own only to be told there is no room, is Saviour indeed, since the very boldness of the conception transcends anything that could even be imagined by man, and wings the soul to the eternal beyond to explain this masterful stroke of the Divine daring in the "word that has come to pass, which the Lord has showed to us."

For this we are assuredly glad with a gladness all our own, with a Christmas spirit deepest and broadest, being the most Divine. The spirit that dominates the world at Christmas, bidding men make room for men, is but a faint reflection of that same spirit, bidding us make room for the Divine Babe. What is it all but the over-mastering spirit of Christ, sweetened by the presence of the God-Babe, and intensified by the obedience of the world in forgetting that it has no room to spare, in catching the antithesis from the lips of its Lord and passing the word on to its vassals who bid each other, "Come to Me." Unconsciously imitating the sublime charity of Christ, they make glad the whole world with the double blessing that blesseth him that gives and him that takes.

There was no room for Christ that night at Bethlehem. He came to make room. "Come to Me," He said, reversing the world's welcome to Him and revealing a love that could lodge millions of worlds. That spirit overcame the world. His Chosen rejoice in it; the world must recognize it at times. At Christmas, because it is so universal and intense, we give it a special name—the Christmas spirit. It means simply that there is found room for Him and His.

Sunday Observance

RT. REV. EDWARD A. LEBLANC, D.D.

THE first and most essential duty of a man is to worship his Creator. Reason and revelation require that we should set apart some particular time for this important duty. Considering that we are on earth to know and serve God and that He has a strict right to every moment of our lives, we must admit that He asks but very little of our time for His exclusive worship. But because He does ask so little, it would seem that He designedly calls attention to one of His Commandments by prefacing it with the emphatic word "remember." As if to say: One day out of seven I request for Myself; this day I want. Remember that thou keep it holy.

This particular day before the coming of Christ was Saturday, but under the Christian law, the Church, guided by the Holy Ghost, changed the day to Sunday, thus making it of obligation for us to sanctify the first day of the week instead of the last. It was on a Sunday that our Blessed Saviour arose from the dead; on a Sunday, too, the Holy Ghost descended upon the Apostles, the new Faith was for the first time published to the world, and the Christian Church began its mission. It was, therefore, fitting, in honor of these events, and because the Old Law had been replaced by the New, that Sunday should be set apart as a day especially consecrated to God, and that it should be observed as a day of rest, of worship and of religious duties.

To sanctify the Sunday we are first of all commanded to abstain from all unnecessary servile work. By servile works we mean those laborious, corporal works which

are usually done by laborers and mechanics; in a word, all those works which require the powers of the body more than the faculties of the mind, and whose particular end is gain. Works of a liberal nature which have for their object the cultivation of the mind, such as reading and writing, are permitted. All unnecessary manual labor is prohibited, not that we may spend our Sundays in idleness, much less in excess, or in sinful and dangerous amusements, but because such labor is apt to draw the mind away from God and hinder the religious exercises which He, through His Church, exacts on that day. In the Old Law, rest from servile labor was strictly enjoined by the Almighty. "Thus saith the Lord: Take heed to your souls and carry no burdens on the Sabbath-day. . . . neither do ye any work; sanctify the Sabbath-day as I commanded your fathers." (Jer. xvii: 21, 22.)

There was a good and wise reason for the Sabbath and its ceremonial strictness under the law of Moses. Had there been no such day, man would have been prone to forget his Creator and to live for the world alone, thinking of little else than pleasure and gain. But the Sabbath served to remind him of his duty; it was the day which had to be kept holy to the Lord. "I gave them My Sabbaths to be a sign unto Me and them; and that they might know that I am the Lord that sanctifies them." (Ezek. xx: 12.)

We Christians have something more to be thankful for than had the Jewish people of old. We have greater reason to honor God and more to remind us of our obligations; therefore, of us also it is to be expected that, at least one day out of every seven, we quit our wordly occupations, that we leave the plow in the furrow, the harvest in the field, our wares in the market or store; our machinery or tools in the factory; and, entering into our churches, we turn our minds and hearts to God who promises the blessings of the earth and the heavens of those who obey His holy law.

The profanation of the Sunday, besides being a very great sin, carries with it many misfortunes. No one can despise and mock the law of God without incurring His anger. The man who labors on Sunday, and who tries, apart from God and religion, to better his condition, will never be successful. The Sunday's rest is necessary

even for humane and economic reasons. Experience shows that constant drudgery wears out the health and strength of the laborer, deprives him of the opportunity to improve his mind, makes him a slave of passion and excess, and, in the end, blots out every vestige of religion from his soul. The more the Lord's day is dishonored by servile labor, the greater will be the degradation and brutalization of the human race.

We must not forget, however, that there are times when work performed on Sunday does not constitute a profanation of that day; for example, when such work is done in cases of urgent necessity, or when the interest of religion, or charity towards our neighbor requires it. From the Gospel we learn that Our Lord frequently rebuked the over-strictness of the Pharisees who would not permit even a deed of mercy to be done on the Sabbath day, but who had introduced a system of burdensome regulations while the higher purpose of the Sabbath was lost sight of. Our Lord would have us remember that "The Sabbath was made for man, and not man for the Sabbath."

While we should be careful to avoid sin at all times, we must bear in mind that it carries with it a special degree of malice when committed on Sunday. There can be no greater outrage than that of employing in the service of the devil the very day that our Creator has marked as peculiarly His own. Consequently, intemperance, debauchery or anything else that tends to make the Lord's day a day of revelry or scandal cannot be too strongly condemned.

THE OBLIGATION OF SUNDAY MASS.

The chief duty by which we are commanded to sanctify the Sunday—and when we speak of the Sunday we mean also holydays of obligation—is assisting at the holy Sacrifice of the Mass. This is an obligation imposed by the Church on all Catholics, binding them under the pain of mortal sin as soon as they have attained the use of reason. When the Church makes a precept such as this, it has the very same force as if it came from the lips of Our Lord Himself. Every act of her legislative power is ratified by Divine authority. "He who heareth you, heareth Me."—(Luke x: 16.) "Whatsoever thou

shall bind upon earth, it shall be bound also in heaven.”—(Matt. xvi: 19.)

It requires a serious reason to excuse a Catholic from mortal sin in omitting to hear Mass on Sunday. Serious reasons are illness, greatness of distance from the church, the performance of some very pressing or important duty which cannot be delayed or discharged at another time, or some moral impossibility. The man who remains away from Mass on Sunday or on a holyday of obligation without a grave reason is always an occasion of scandal to the rest of his parish. It is a clear proof, if proof were wanted, that he does not understand, or, understanding, he does not care for this supreme act of worship which we offer our Creator. Who that seriously reflects on what the Mass really is can be so careless, so indevout as to absent himself from our churches on Sunday? The Mass is the sacrifice of Our Lord's Body and Blood offered up under the appearance of bread and wine upon our altars. It is the repetition not merely in loving remembrance, not merely in holy symbol, but in literal truth and efficacy of the self-same offering He made on the Cross. Whether Mass be said in the most gorgeous temple with sublime music for its accompaniment and all the pomp of art and ritual to give it splendor, or in the heart of some lonely forest, or in the dingy slums of some foul city and stripped of every outward beauty, in its essence it is always the same, and it is to Our Lord as precious as His own Blood, as sacred as His Death, as efficacious as His Passion. How the most tender heart of Christ must yearn to see us gathered around the altar when this mystery is being celebrated. Having paid no less than His whole humanity offered up in the painful throes of an awful passion and death to give the Mass its efficacy, how He must desire to see us prize and take to the full the boundless and admirable treasure it contains for us.

“The Mass is a great action,” says Newman, “the greatest action that can be on earth. It is not the invocation merely, but, if I may dare use the word, the evocation of the Eternal.” It is the only sacrifice that is worthy of God, the only means by which we can offer Him a fitting worship. “If we look at creation,” says

Faber, "we shall find it owing God four infinite debts ; not one of which it could ever pay. It owes God infinite praise because of His boundless perfections, infinite thanksgiving because of His innumerable mercies, infinite expiation because of its innumerable sins, and infinite petition because of its endless necessities. Intelligent creation multiplied a thousandfold could not pay any one of these infinite obligations, but the sacrifice of the Mass pays them all a thousand times a day, and each single Mass superabundantly and supereminently." On the altar, during the august sacrifice, Jesus is offered to His Heavenly Father, with all the infinite merits of His Passion and Death, for the four great ends just mentioned.

"Who that realizes this can remain unappreciative or ungrateful? Surely if Our Divine Redeemer goes so far as to immolate Himself thus for love of us, the least we can do is to show our appreciation of that love by being present at the Adorable Sacrifice. If any favor in the way of money or pleasure were so easily gotten, what crowds would come to our churches even on weekday mornings! But now faith has grown cold, and the Church has to use force to ensure that obedience which love fails to elicit by commanding all under the pain of sin to assist at Mass at least on Sundays. 'A man who continues to go to Mass,' remarks a noted writer, 'is within hailing distance of grace, and the Church can still call him in. But when he gives up Mass, he parts company with the Church forever.' When Our Saviour spoke of the lost sheep He said: 'I am the good shepherd. I know mine and mine know me; they hear my voice.' As long as a man is within hearing of the voice of Jesus Christ, so long is there hope for his return. A man may not listen to the voice of Christ during the week; he may not hear the voice of his conscience in the morning or the evening; he may neglect everything during the six days of the week, but, on Sunday morning when the Church speaks and the voice of the Good Shepherd calls, if he comes to Mass there is hope for him. The history of Catholicism demonstrates as clearly as anything can be demonstrated that the last act of apostasy, the act which severs forever the Catholic soul from Jesus Christ, is the deliberate and final act of turning away from the altar and from Mass on Sunday."

How Luther Mutilated the Bible

WALTER DRUM, S. J.

LUTHER found the Church in the quiet possession of a canon of Holy Scripture. There was some discussion about the books that were in the extant Hebrew text and those that had been preserved in the Hellenistic translation thereof, but the discussion was very limited and mostly a classroom affair. Luther was not concerned to prefer the Palestinian to the Alexandrian Canon of the Old Testament. He did not throw over certain of the books of the Alexandrian Canon because they were extant in Greek and not in Hebrew. No, with Luther the fight was not so scientific. The question was simply this to Luther: Is an infallible Pope to decide the make-up of the Bible, or an infallible Luther? That way of phrasing this phase of Lutheranism is not found in the writings of Luther, and yet it is not unfair to him.

If you wish to be fair and square to a leader of thought, you look up his writings, and, if possible, you go to the original of the man you are studying. It is not fair and square to assign ideas to a man unless those ideas have been found by you in the writings of public utterances of that man and not merely in second-hand translations or quotations from him. We shall go to Luther himself, and let him speak for himself. He shows clearly that we are not unfair in the statement that Luther merely wished to substitute an infallible Luther for an infallible Pope.

Look up his "Letter on Interpretation." It is in volume 30, part 2, page 65, page 107, of the Erlangen edition of his works. This is a polemic treatise in the form of a letter; it was first published by Wenceslas Link (A. D. 1530), at Luther's orders:

"When your Papist gives himself useless trouble about the word 'alone,' just tell him prudently, Dr Martin Luther wills it so and says: 'Papist and jackass are one and the same. *Sic volo, sic jubeo: sit pro ratione voluntas.* Thus I will have it, thus I order it; let my will stand for the reason why.'"

The moot question was Luther's insertion of the word "alone" in St. Paul's words to the Romans (III: 28):

"For we account a man to be justified by faith without the works of the law." To make good his arbitrary interpretation of this passage, Luther mutilated it by reading into St. Paul the idea that man was justified by faith alone. When taken to task the arbitrary revolter from the Papacy became still more arbitrary and said:

"The word alone must remain in my New Testament: although all the Papists run mad, they shall not take it thence. It now grieves me sore that I did not add two other words and make Paul to have said: We account a man to be justified by faith alone without any of the works of any law."

"We would be not the pupils and disciples of the Papists but their masters and lords; we, too, would strut it a bit, and be arrogant with these donkies. And, as Paul makes boast against his crazy saints, so I make boast against these my jackasses. Are they doctors? So am I. Are they learned? So am I. Are they preachers? So am I. Are they theologians? So am I. Are they controversialists? So am I. Are they philosophers? So am I. Are they dialecticians? So am I. Are they teachers? So am I. Do they write books? So do I. And I will go farther in my boast * * * Why, if there be only one among them that can understand aright a foreword or a chapter of Aristotle, I am ready to be tossed in a blanket." That is the arrogant, arbitrary sort of stuff that Protestants accepted instead of the Canon of the Church.

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